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FOR SIXTEEN YEARS, THE LESBIAN AND GAY WEEKLY

Georgia foster care plan gets mixed response

Foster Love Project seeks to place children with AIDS/ARC/HIV in lesbian/gay homes

By Jennie McKnight

ATLANTA — A new program aimed at recruiting lesbians and gay men to become foster or adoptive parents to babies and children with AIDS, ARC and HIV has been met with a mixture of support and anger by lesbian and gay community members here. While state officials and the program's spokespeople are saying little, some gay activists are calling for cooperation with the state, while others are demanding the state promise to protect potential parents before supporting the program.

The controversy erupted when spokespeople for the Foster Love Project gave a presentation about the program at the April 26 meeting of the Metropolitan Atlanta Council of Gay and Lesbian Organizations (MACGLO). When the representatives indicated that children might be removed from lesbian or gay foster homes if there were public opposition to the placements, some MACGLO members became angry and demanded accountability from the state.

According to Jeffrey Laymon, executive director of MACGLO, the developers of the Foster Love Program had no intention of upsetting lesbians and gay men; they were merely not prepared to be put on the spot to defend the state's discriminatory practices against gay people seeking to be foster or adoptive parents.

The Foster Love Program, which Laymon calls the "first state appeal to the lesbian and gay community for parenthood," was developed by a private consulting firm that won a grant from the Division of Family and Children Services (DFACS), part of Georgia's Department of Human Resources (DHR). According to Jody Wood, one of the developers of the program with Kellogg Associates, the consulting firm that received the funding, "a number of us who had been working in the AIDS community wanted to respond to the grant. Part of the project was to develop a recruitment strategy to go out into all different kinds of communities to get people to become foster parents, especially for HIV babies and children."

Laymon also emphasized that the gay community was not the only group targeted by the program. But he also said that he could understand why some MACGLO members would argue that "the state doesn't recognize us as potential parents, so they're using us to solve a problem, yet we are not good enough people to be accepted into traditional foster care and adoptive programs."

Cathy Woolard, the president of the Lesbian and Gay Rights Chapter of American Civil Liberties Union in Georgia, told *GCN*, "The bottom line is, does the state think we're fit parents or not? If they don't, why do they want us to take care of very sick children who have very difficult lives ahead of them? Do they think these children are not due fit parents?"

Laymon said that, in fact, the interests of the children were the overriding consideration in the program. He said there were many administrators within DFACS and

DHR who supported the rights of lesbians and gay men to be parents and who were "quietly trying to work within the system to get things changed." He urged activists not to "put up roadblocks" and said he agreed with the state's attempts to keep a lid on publicity. He said one of his biggest concerns was that any attention called to the program could prompt a homophobic legislator to draft legislation outlawing lesbian/gay parenting.

"After all, this is the state the *Hardwick* case came out of," said Laymon. "We [lesbians and gay men] are illegal and still felons here."

Renee Huie, public relations coordinator for DHR, told *GCN* the controversy about the Foster Love Program "has been blown way out of proportion." She echoed Wood's explanation of the origins of the program, saying "The way the story got turned around was that we [DHR] were recruiting lesbians and gays to be foster parents."

When asked about the state's practices in placing foster children in gay or lesbian homes, Huie said "The state has no policy. We don't discriminate. We don't ask applicants about their sexual preference."

Asked whether the state would protect the parental rights of lesbians or gay men who participate in the program, Huie said "The issue hasn't come up. We haven't thought about that. Our concern is not to the rights of the parents. Our concern is to the child."

The state's refusal to acknowledge the potential problems faced by parents who enter the Foster Love Program continues to anger some members of the lesbian and gay community. *Southern Voice*, a gay newsweekly published in Atlanta, ran an editorial in its May 25 issue urging the community to refrain from supporting or participating in the program unless the state makes certain guarantees.

The editorial demands that the DHR "absolutely protect the identities, HIV status and sexual orientation of all individuals involved in the Foster Love Program"; promise not to "remove a child from a household because of complaints from the community at large or other foster parents because of the sexual orientation of the parents or other family members"; and promise to "testify in all court proceedings that a same-sex family is no worse an influence on a child than a traditional nuclear family and recommend to the court that no foster child shall be removed because of the sexual orientation of the parent(s)."

Laymon said he "understood the concern" about what would happen to a child once he or she is placed in a gay foster home, but that the solution to the problem is to set up a meeting with community members and DFACS officials to talk about solutions to problems that might come up. "I wouldn't go so far as to say the state has to 'guarantee' anything," he said. He added that to require the state to promise not to remove a child from a gay foster home is "not a viable

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victims no longer

NEW YORK: A LIVING FATHERS' ISSUE
AND
THEIR SONS' LIVES



In the book supplement

Male Incest Survivors:

Organizing for recovery, grappling with homophobia

Thompson/Kowalski case moves slowly forward

Kowalski continues to receive rehabilitation in new facility

By Jennie McKnight

MINNEAPOLIS — Nearly five months after her court-ordered move from a Hibbing, Minnesota nursing home to a rehabilitation facility in Duluth for medical evaluation [see *GCN*, January 22 and February 12], disabled lesbian Sharon Kowalski underwent another move May 18, this time to another rehabilitation facility where she will continue to work on her communication and mobility skills. Although District Court Judge Robert Campbell, who ordered both of Kowalski's recent moves, issued only a one-sentence order May 18, several other developments in the case indicate that Kowalski may continue to get the medical treatment and rehabilitation she needs and may ultimately be able to return home to St. Cloud, Minn., with her lover, Karen Thompson.

"Things are not moving fast enough, and not with enough force of law, but basically things are happening the way we want," said Sue Wilson, Thompson's lawyer. "In terms of the day-to-day life of Sharon Kowalski, she's getting every bit of attention and support as Karen's schedule can allow, and she's getting the medical rehabilitation she needs," said Wilson. But she added that she is anxious to have Campbell formally remove Kowalski's father, Donald, as legal guardian, and assure Thompson's access to her lover.

Thompson also said she wants to have Donald Kowalski removed as guardian. She said the Kowalskis have not regularly visited their daughter since she moved to the Miller-Dwan facility in Duluth in January, and that they have not taken part in her rehabilitation. In addition, according to Thompson, Donald Kowalski himself has sent a letter to Campbell asking to be removed as guardian.

Both Thompson and Wilson said the guardianship issue was one place where Campbell is deferring to the parents' sensitivities instead of publicly acting in

Kowalski's behalf. "I understand the father has written a letter withdrawing as guardian," said Wilson, "but that isn't official until the judge holds a hearing and does an accounting of the estate.... He has said he doesn't want to appoint Karen as guardian because it would inflame the parents. He wants to appoint an interim guardian without a hearing. That's not legal. We've said we want to have approval over who that person is or we'll take him into the courtroom. So far we haven't pressed the issue because we're getting what we want, but we need to have Karen's right to visit Sharon and participate in her rehabilitation protected."

Thompson told *GCN* that she is frustrated by Campbell's reluctance to move forward legally, but that she has been able to see Kowalski on a regular basis, and participate in her rehabilitation — two things that as guardian, Donald Kowalski has fought against for years.

"I got to accompany Sharon on the move," said Thompson, "and she did really well. It's the first move that hasn't set her back. She's communicating and cooperating in some areas, but she is still not at a high level of motivation. Until she gets to go out — to visit friends, to go to church, to come home with me on weekends — she doesn't have much to look forward to. I can get her to laugh and communicate when I talk about the past, but right now she doesn't really see a future."

Campbell's reluctance to issue Kowalski weekend passes to go outside the rehabilitation facility will not be tolerated by Thompson and Wilson. They say Campbell is again unwilling to make any formal ruling in the case that would "upset the parents" or cause homophobes to balk. Since he received a report in mid-March from the medical evaluation team he appointed, Campbell has met "informally" with the doctors,

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Quote of the week

"It's the same problem [at the Kingston rest area] as the Norwell and Weymouth rest areas. I became a trooper in April 1970 and we've had a homosexual problem there as long as I can remember. They'll meet there by chance or they will arrange meetings through the fag newspaper in Boston. And they'll approach others, anyone they think might be interested in quick sex.... Why should we give in to them? I'm not sure you don't need the Kingston rest area. If there's a problem with these homosexuals, let's get together with the courts and clean up the problem. Get some tougher penalties, send some to jail for a year, and they'll start paying for motel rooms."

— *Massachusetts State Trooper Matthew Palermo on closing highway rest areas, in the Old Colony Memorial, a Plymouth, Mass. weekly paper. Palermo is referring specifically to the Kingston rest area, which is near Plymouth. According to the article, members of the Kingston selectmen have sent a letter to the state Senate and House asking that the rest stop be shut down, due to a recent increase in complaints.*

S.F. domestic partners law passes

SAN FRANCISCO — An ordinance that would allow nonmarried couples to legally register their relationships was approved by the Board of Supervisors here on May 3. San Francisco would become the first major U.S. city to have such legislation [see *GCN*, May 21]. The law, which was authored and sponsored by Board of Supervisors President Harry Britt, passed by a 10-0 vote, with one board member absent. The ordinance must now be approved by a routine second procedural vote before it goes to Mayor Art Agnos, who has said he will sign it into law.

Couples would be able to procure a "Declaration of Domestic Partnership" from city hall. The cost would be \$35, the same as a marriage license.

Although a handful of other cities have policies which extend health benefits to couples who aren't married, said the *New York Times*, San Francisco would be the first major city to allow nonmarried couples to be officially recognized by the city.

The actual legal effects of a domestic partners law are still unclear. For instance, the law does not provide benefits for domestic partners of non-city employees.

□ Kelly Gaines

Cambridge human rights commission under attack

CAMBRIDGE, Mass. — A proposal has been introduced to combine the Human Rights Commission (HRC) here with Health and Human Services. The HRC investigates discrimination complaints, including discrimination against gay men and lesbians. In addition, the Commission on the Status of Women and the Peace Commission might also be lumped with the HRC.

There will be public meeting on June 5 at 7:30 at Cambridge City Hall. People are asked to come and speak out for the preservation of the commissions. People, especially residents of Cambridge, are also encouraged to call City Hall, 498-9000.

□ Kelly Gaines

Survey reveals one in every 500 college students may be HIV-infected

WASHINGTON — The American College Health Association (ACHA) released the results of its year-long survey on May 22 which shows that as many as one in every 500 college students may be infected with HIV. The survey results suggest that 25,000 college students across the nation would be found to carry antibodies to HIV, but that the vast majority have not been tested. The survey examined blood samples which had been collected for other reasons at 19 college health centers across the country. Accord-

ing to a *Boston Globe* report, Miguel Garcia-Tunon of the ACHA said, "This is the first study indicating that yes, HIV is occurring and is an undeniable problem on college campuses."

Of the 16,861 blood samples tested, 30 contained antibodies to HIV. Although a majority of the samples tested were collected from women, who tend to use college health services more than men, 28 of the 30 positive samples were men's. University officials from around the country, according to the *Globe* report, said they believe that AIDS is spreading among college students via unprotected sexual encounters and shared hypodermic needles.

Officials interviewed by the *Globe* also indicated that they were surprised by the actual percentage of students who tested positive for having HIV antibodies. "We were expecting perhaps one case per 1,000," said Debra Benoit Silvertson of the University of Maryland's Baltimore County campus. "This is twice as high as that."

Sheldon Wolf of New England Medical Center said, "This tells us that behavior of college students and their exposure to risk is essentially no different from inner-city kids." According to Wolf, "Intuitively, that shouldn't be so."

□ Judy Harris

Boston lawyer to head HRCF

BOSTON — Boston attorney and gay rights activist Tim McFeeley has been named as the new executive director of the Washington, D.C.-based Human Rights Campaign Fund (HRCF). At a May 6 meeting here, HRCF's Board of Directors voted unanimously to offer McFeeley the job at the helm of one of the country's largest gay rights organizations.

McFeeley leaves his job as a corporate vice president to join the civil rights organization. A story in the *Washington Blade* said HRCF officials cited McFeeley's selection as "ground breaking" because high ranking people in the business world don't usually switch over to full time civil rights work. The HRCF board voted to offer McFeeley a salary of \$75,000 a year. HRCF co-chair Hilary Rosen was quoted in the *Blade* as saying that McFeeley will be taking a "very significant cut" from what he currently earns.

McFeeley has been active in politics, both locally and nationally, for several years. Most notably, he is head of the fundraising committee and on the board of directors of Gay and Lesbian Advocates and Defenders (GLAD), a public interest legal group that handles discrimination and AIDS cases and engages in public education. McFeeley is also a co-founder of the Boston Lesbian and Gay Political Alliance. He has been active in the Democratic Party, and was a delegate to the Massachusetts Democratic State Conventions from 1982 to 1987.

McFeeley succeeds Vic Basile as executive director of the lobbying organization, whose budget will surpass two million dollars this year.

□ Kelly Gaines

McDonald ends hunger strike

SAN FRANCISCO — After four and a half months, Stuart McDonald ended his fast on May 14. McDonald, a PWARC, began the hunger strike in January in protest of discrimination against HIV positive people and lesbians and gay men.

Towards the end of his hunger strike, McDonald put focused pressure on Sen. Pete Wilson (R-Calif.) to co-sponsor the Lesbian and Gay Rights Bill. Wilson responded in a letter to McDonald, which was published in the *Sentinel*, asking him to end his fast. In a May 22 open letter to Wilson, McDonald indicated that even though he has ended his hunger strike, he will continue to push the California Senator who is a candidate in the next gubernatorial election: "You have been blackmailing the homosexual minority for years. You have had plenty of time to adequately study the issues and contents of these Bills.... Any homosexual (or bisexual) who supports or votes for you — in any capacity — is a sell-out and traitor to his or her own fellow homosexuals (or bisexuals)."

□ Kelly Gaines

Kowalski

Continued from page 1

Thompson, Wilson, and Kowalski's court-appointed attorney. (Kowalski's parents failed to attend that meeting, according to Thompson and Wilson.)

Campbell, when reached by *GCN*, offered no comment for the record, saying he could not talk about a case before him.

According to Thompson and Wilson, the medical report made to Campbell outlines short-, medium-, and long-term goals for Kowalski. The short-term goal is to be moved to Travilah rehabilitation center — which has a brain-injury unit — where she will continue to develop skills. (Kowalski suffered brain-damage in a 1983 car accident.) The medium-term goal is to enter a transition program for independent living. And the long-term goal outlined by the evaluators is for Kowalski to return home. According to Thompson and Wilson, the report clearly indicates that both Kowalski and the evaluators consider St. Cloud — with Thompson — Kowalski's home.

Although Campbell has refused to make the medical report public, citing Kowalski's right to privacy, Thompson says some of the findings of the medical team are important to "set the record straight." "The judge wouldn't be defending her right to privacy if I hadn't fought for Sharon's rights in the first place," said Thompson. "He has said he doesn't want any more court hearings on this, or any more press. We've been playing ball with him up to this point because he's been doing what we want, but we're not going to play ball if he doesn't give us what we're asking for."

Wilson said that she and Thompson would wait "awhile" to see what Campbell does about the guardianship and other pending issues. She added that their patience could only have a positive effect on the legal outcome of the case. "While we're waiting for a decision, we're establishing a good record of Karen's care and support for Sharon. The longer it goes on, the stronger our case."

□ filed from Boston

Foster Love

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alternative. There may be instances in which that's the best thing to do."

Although some gay Atlantans contacted by *GCN* voiced support for Laymon's strategy of cooperating with DHR officials to slowly bring about change in the state's policies, the state's failure to say it will support lesbians and gay men who participate in the Foster Love Program has generated much criticism.

Woolard said, "The lesbian and gay community has been leading the country in a compassionate response to AIDS, including children with AIDS.... But it's an immoral position for the state to say they'll take a child away because some fundamentalist jerk thinks I'm not a fit parent."

If a meeting of the various players in the Foster Love controversy does take place, the likelihood of some kind of agreement appears slim. *Southern Voice* says its conditions are "uncompromisable," while state officials continue to say they haven't thought about the implications of the new program. Not only Atlantans, but lesbian and gay activists around the country, will be watching to see the outcome.

□ filed from Boston

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Gay rights: where does New England stand?

Lobbyists cite significant gains this year as they experiment with strategies

By Judy Harris

BOSTON — With Maine and Massachusetts leading the way, five New England states' proposed lesbian and gay civil rights bills have made promising headway during 1989's legislative sessions. Yet although each state's lesbian and gay communities can note significant successes, there have also been a number of defeats brought on by organized opposition to the various bills. State to state, supporters of civil rights for lesbians and gay men have run into similar tactics and arguments used by opponents of civil rights legislation that have stymied their efforts. As New England activists experiment with lobbying strategies that may fit in with the character of their respective legislatures and their state's overall political climate, they are getting stronger because of their increased visibility.

Most of the bills add "sexual preference" or "actual or perceived sexual orientation" to the states' existing laws that prohibit discrimination in housing, employment, credit, and public accommodations.

For the first time in Maine's 12 annual attempts to pass lesbian and gay civil rights legislation, a bill which would include lesbians and gay men among those protected by existing discrimination laws passed in the House of Representatives. The bill had been passed the Senate twice before — in 1983 and 1985 — but the bill's recent six-vote margin win in the House came as a surprise, even to some of its leading supporters.

"The remarkable thing was, to everybody's amazement, we were indeed able to win in the House," remarked Sadhe Neilan, lobbyist for the Maine Lesbian/Gay Political Alliance (MLGPA). Neilan credits the success of the bill to "many, many years in the trenches," along with a more recent emphasis on increased lesbian and gay political visibility, both in the State House and through coalition building with progressive political groups, and the support of several key legislators.

According to Neilan, a vast majority of their State House support came from legislators getting to know MLGPA members. "It became impossible [for legislators] to hang those stereotypes on us, as pervers who go around corrupting youth," explained Neilan. She added that lesbians and gay men in Maine have begun to be recognized "as regular members of society, that we cut across the board. We differ in one respect, but that one respect does not make us anything less than fully human."

Yet after exciting results in the House, Maine's bill went down May 22 in the Senate with a 21-14 vote. Diane Elze, president of MLGPA, said, "We had a stunning victory in the House and then the Senate vote was very disappointing." Elze speculated that because the House victory was unexpected, less effort had gone into lobbying senators. She also noted that the Senate is more conservative than it has been in the past.

But the fight for 1989 passage of the bill isn't over yet, according to Elze and Neilan. The bill is going back to the House with an amendment supporters hope will address the two points most often raised by opponents of the bill. The proposed amendment will state that the bill is not an endorsement of homosexuality or bisexuality, and that it is not intended to confer any special privilege on any group. Elze explained, "We don't lose anything in the [amended] bill. We're just adding a statement of principle." Assuming the amended bill passes through the House, Neilan said they may be able to pick up a few crucial votes in the Senate. Said Neilan, "We're down, but we're not out."

The Massachusetts Lesbian and Gay Civil Rights Bill, which has been introduced for 17 consecutive years, has also made impressive strides this year. Despite the usual opposition from organized Catholic and fundamentalist constituencies, the bill has made it to the Senate Committee on Steering and Policy, where it could be held for up to 45 days — one of the final stops before it can be voted into law. The Chair of the Steering and Policy Committee is Sen. William Keating (D-Sharon) who has consistently voted in favor of the bill, but who also has a reputation for keeping bills tied up in his committee.

After Steering and Policy, the bill has only one major hurdle to make — the Senate Committee on Bills in Third Reading — where it can also be held up for 45 days before being released for a final vote in both the House and Senate. In 1987 and 1988, Sen. Arthur Lewis (D-Boston) chaired the Third Reading Committee and admittedly held the bill until the legislative session closed to prevent it from passing. Lewis has often said that the bill is unnecessary because the rights of lesbians and gay men are already protected under existing state laws. The current chair, Sen. William MacLean (D-Fairhaven), has said he will not hold on to any bills to prevent them from passing.

Rhode Island's pending lesbian and gay legislation, which has been filed four times since 1984, was voted favorably out of the House in early May. In 1988, the bill was approved in the House by an even wider margin — 69-17 — but died in the Senate.

Marilyn Hines of the Rhode Island Alliance for Lesbian and Gay Civil Rights said bill supporters are now working harder than ever to preempt opposition which usually surfaces after the bill has made a favorable showing in either the House or Senate. In previous years, a Rhode Island chapter of the Eagle Forum — the national organization founded by noted conservative Phyllis Schlafly — and fundamentalist churches in rural areas of Connecticut have organized the major opposition to the bill. Churches, said Hines, churned out hundreds of anti-gay letters on Sundays, which church leaders then delivered to legislators.

Even though only two people spoke against the bill during this year's House public hearing, bill supporters have already begun some of their own letter drives in anticipation of trouble ahead, including collecting almost 150 letters from people who attended a benefit concert for the Alliance May 12. "This is the year we have to pass it because it's not an election year," said Hines. "It'll be too hard to pass during an election year when they're up for election in a few months," explained Hines.

Vermont's largest and longest public hearing on record, with about 700 people in attendance, was held April 7, from 7:00 p.m. until 1:45 a.m., to debate a lesbian and gay rights bill that has been filed for three consecutive years. Even though the bill was supported by Governor Madeleine Kunin, Attorney General Jeffrey Amestoy, and representatives from several churches — including United Universalists, Quakers, Methodists, and Episcopalians — the bill was voted down 85-55 in the House.

Keith Gossiant, one of two liaisons from the lesbian and gay community to the Governor's office, said the defeat was actually a milestone victory, given that a straw poll taken last year showed only 25 to 30 supporters of the bill. "It's real obvious the sentiments are starting to turn in our favor," said Gossiant. He added, "One of the things that encouraged us during this legislative session is the growing strength of our community.... We are starting to become a piece of the State House scenery."

The major organized opposition in Vermont this year, as in Rhode Island, came from the Eagle Forum. Lesbian and gay activists also charge the newly formed American Freedom Coalition (which started as the Oliver North Defense Fund) with getting in on the act to oppose gay and lesbian rights. According to Gossiant, "Every argument against us came from the fundamentalist, Christian, conservative Right.... They arrived [at the hearing] by the busloads."

In Connecticut, the strongest opposition to the lesbian and gay civil rights legislation has come from the Catholic church, according to organizers in the state. Members of the Connecticut Coalition for Lesbian and Gay Civil Rights (CCLGCR) say the Catholic opposition has mobilized both on the grassroots level and in the upper echelons of state politics. Catholic schools in the state reportedly have sent students home with letters urging them to call their legislators to oppose any pro-gay legislation. And Governor William O'Neil has long-standing ties to local Church hierarchy.

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AIDS activists at B.U. demonstration, May 21

A thousand points of outrage

Protesters blast Bush at Boston University commencement

By Judy Harris

BOSTON — Approximately 400 political activists demonstrated outside Boston University (BU) May 21 as U.S. President George Bush and France's President Francois Mitterand prepared to deliver commencement addresses to the school's graduating class. The demonstrators were protesting a wide range of policies put forth by the Bush Administration.

The only visible lesbian/gay contingent in the demonstration — about 20 MASS ACT OUT members — marched, chanted, and passed out literature. Derek Link of MASS ACT OUT said, "What we tried to do [in our literature] was underscore all of the people that have no place in Bush's 'kinder and gentler' nation." Link said those people included, "Ninety-five thousand people [in the U.S.] diagnosed with AIDS, 54,000 [Americans] who [have] died from AIDS, 1,100 people per year discharged from the military on allegations of homosexuality, 37 million people who don't have any health insurance, the thousands of women who died from illegal abortions, and the millions of

lesbians and gay men who have been victims because of their sexuality." Unlike most groups present, MASS ACT OUT also demonstrated in protest of BU's decision to invite Bush to speak at the graduation and to award him an honorary degree.

Some members of MASS ACT OUT expressed disappointment with other progressive groups that were present. "ACT OUT really wanted to broaden the agenda...[and] to talk about the way gay men and lesbians are marginalized in our culture," said Laurie Livingston after the demonstration. "There were very, very few people there who wanted to speak out about that. They joined us in our chants about AIDS and lesbian and gay rights, but those were [views] we added to their agenda."

Marching up Commonwealth Avenue toward BU's campus near the end of the parade of activists, a few MASS ACT OUT members handed out pink "Ph.D degrees in homophobia" which were "signed" by George Bush to passersby and graduating

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AIDS Walk in New York draws 16,000



Lee Snider photo images

More than 16,000 New Yorkers walked up Riverside Drive and back down Central Park West on May 21 to raise money for AIDS education and services. The Walk, which netted more than \$3 million, was the most successful AIDS fundraising event ever. The money will go to the Gay Men's Health Crisis and other AIDS-related service organizations in New York.

Many different kinds of groups participated in the 10 kilometer Walk, including teams from the Harlem Hospital Center, Merrill Lynch, "Jerome Robbins' Broadway," and American Airlines. There were also many celebrities and show business figures present. Actors from every Broadway show and many off-Broadway shows, dancers from more than 20 dance companies, soap opera stars from "All My Children" and "As the World Turns," cast and crew members from "Kate and Allie" and "Late Night with David Letterman," and fashion designers from Bill Blass, Inc. and Donna Karan, Inc. all turned out to support the AIDS fundraising event.

The opening ceremonies were hosted by actor Tony Randall, with special guest Harvey Fierstein, and the Honorary Chair of the event was Senator Daniel Patrick Moynihan (D-NY). The ceremonies concluded with PWA Michael Callen and company singing the AIDS theme song he co-wrote with Peter Allen, "Love Don't Need a Reason," — an emotional and stirring anthem with which to start off the Walk.

□ Lee Snider

Join the GCN Challenge!



With the support of our readers, *GCN* is on its way to meeting its \$50,000 fundraising goal.

Dollar for dollar, every donation received by May 31 will be matched by a small group of anonymous donors, until we reach the grand total of \$50,000. So far, our readers have contributed \$19,868.16, which is worth \$39,736.32 to *GCN* because of our matching challenge.

With a new infusion of cash, *GCN* hopes to bring more pages of a better *GCN* to more readers in more cities and towns across the United States, primarily through a major promotional subscription campaign.

Now more than ever is the time to contribute to *GCN*. Please send your donations to *GCN*, 62 Berkeley Street, Boston, MA 02116. Checks made out to Bromfield Street Educational Foundation or *GCN* are tax deductible.

GCN Job Openings

Promotions/Classified

Promotions/Classifieds: Available mid-August. Increase sales of *GCN* through subscriptions, newsstand, and bookstore sales. Use direct mail campaigns, renewal notices, exchange advertisements and other promotional techniques. Secure revenue-producing classified advertisements.

Qualifications: Experience in sales, advertising, marketing, and finances desirable, but will train. Copy writing ability and graphics/design skills helpful.

Deadline for application: July 14.

Coordinating Editor

Coordinating Editor: Available mid-July. Provide overall coordination and administration of the financial, administrative, and public relations aspects of *GCN*. Edit and layout the "Community Voices" section of the newspaper. Develop yearly budgets, financial strategies, and fundraising projects. Coordinate the *GCN* membership, including staff, Board members, and volunteers.

Qualifications: Strong editing, administrative and financial skills and experience; production experience and experience with non-profit administration helpful; strong interpersonal and group meeting skills helpful.

Deadline for application: June 9.

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GCN Whitmore review: insulting and too late

Dear *GCN*:

I have just finished reading Duncan Mitchell's reviews of George Whitmore's *Nebraska* and *Someone Was Here* [*GCN*, April 30-May 6] and am so angry and insulted I can barely write this letter.

First of all, the books are almost two years old. It is outrageous that *GCN* should take all of this time to review the work of a major gay writer. Second, George Whitmore died of AIDS two weeks before the reviews were even published. Not only did *GCN* not run an obit, but there is no mention in the review that Whitmore had died. In fact — to add salt to the open lesion — Mitchell ends his review hoping that "Whitmore is as much a survivor...because I think he has important books in him, and these two are just a taste of what he could give." And on top of everything else Mitchell's review was superficial and filled with book-chat platitudes, not even granting Whitmore the respect of an interesting and intelligent review.

But all of this aside, Mitchell and *GCN* perpetrate the completely odious and dangerous version of an "us" and "them" in regard to AIDS. He writes "Thanks to writers like Whitmore...AIDS is becoming a plague with a human face; we are — to perhaps an unprecedented degree — enabled to know those affected not just as statistics

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Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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—Read Weaver
Utne Reader

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A national voice for lesbian mothers

By Cindy Rizzo

Lately, we've seen a lot of media coverage in the Boston area, and nationally as well, about what many refer to as the "lesbian baby boom." As usual, the media came late to the story since the so-called "baby boom" is actually about eight years old, having begun in earnest in San Francisco. In Boston, we have certainly participated in the boom, and can now proudly boast of a large and growing community of lesbian mothers who have had children using alternative fertilization methods.

During the early years of this parenting boom, a lot of discussion has been focused on the practical aspects of conception, or the "how-to's." Women come together in groups like the Lesbians Choosing Children Network and through the alternative insemination program at the Fenway Community Health Center, to talk through issues, meet for support, and exchange resources. Were it not for the support my lover and I received through the Network, not to mention the close friends we made, we might still be wondering some three to four years later, whether it would be the best thing for us to have a child. But I think now, as the issue begins to receive more widespread attention outside the lesbian community and as our children begin to grow to become visible members of our community, we need to introduce some new topics into the agenda.

As my 2½ year old son begins to verbalize, to reason, and generally to understand more about the world around him, I am becoming reconciled to the reality that he is no longer a baby. I expect that this is a normal revelation for any mother of a child this age. But as a lesbian mother who is an activist in the community, and who is part of a larger network of lesbian families, I think that this milestone has some special meaning. I am beginning to become more and more sensitive to what my child is hearing and seeing from those with whom he comes in contact, particularly in lesbian and gay circles. I am also looking to figure out where the boundary lies between what is a personal, family issue for my lover, myself and our child, and what is information for public consumption.

Several incidents that have occurred over the past few years perhaps best illustrate this dilemma. Last fall I took my son to a community event. A gay man, who I barely knew, came up to me and said, "Is that your son?" When I said yes, he asked, "Oh, did you go through the Fenway?" I was amazed at how comfortable this man felt asking me

a question about my child's conception. At first, I was angry, feeling as if he could have very well been asking me where I got my coat. Then I realized that he wasn't really speaking to me; he was speaking to "the phenomenon." Weren't I and my son just evidence of that "baby boom" we've been reading about in the papers or watching on *Donahue*? Weren't the questions of where and how my child was conceived, whether we knew the donor, or how I feel about having a son, all out there in the public domain?

This incident was not unusual. During my lover's pregnancy, people who were not close friends continually came up to her at community events and asked her about the child's conception, about the donor or father, and about gender. The latter questions at times got a bit obnoxious. Normally a pregnant woman is asked whether she wants the baby to be a boy or a girl. But in one case, a woman came up to my lover, touched her belly and said, "Oh, I hope it's a girl!"

As my son grows and can begin to understand what is being said to me about him and his family, my concern about these incidents deepens. The lesbian and gay community has got to start "getting its act together" and deal with the reality that our children are not just "products of the phenomenon," they are being raised as members of this community. The issue of the exclusion of children is an old battle fought 10 and 15 years ago by lesbian mothers coming out of heterosexual marriages and relationships who argued relentlessly for child care at community events, for better support systems, for programs and events geared toward children, and for funds to finance custody and visitation fights. Now as the ranks of lesbian mothers grow, we must get behind the existing agenda, but must also speak out forcefully against the type of insensitivity that tends to objectify our children and that prevents their full integration into the community as the children of lesbians. We must speak out about the reality of what our families are like, and we must do so as individuals in our many voices, every time the need arises.

I believe one of the first places to begin is with terminology. All movements in their initial stages wrestle with semantics. In our community, we moved away from terms like "homosexual," and instead adopted the words "gay" and "lesbian." In this way we took control over the language being used to describe us and began to create our own positive identity as a people. Now, as lesbian parents, we must begin to be clear about what we deem to be acceptable terminology. My vote for the first phrase to go is "turkey baster baby." This is a phrase that has come into common usage as a joke in the community. It is the title and constant refrain in a song included in a popular lesbian and gay cabaret show; it was recently used as a joke in a lesbian cartoon published in *GCN*, and it is in general use as a convenient way to sum up "the phenomenon." It is, however, not the term I want my child to hear; it is not the term I want him to feel refers to him; it is not what I want him to think this community views him as.

My second vote is for the elimination of the term "co-parent," except in cases where a person specifically described her or himself that way. As a non-biological parent, I suffer a great legal and social disadvantage. I have none of the recognized societal privileges on which to fall back. I am only as significant to my child as I and my lover make me. In the lesbian families with which I am most familiar, there is no distinction made between biological and non-biological parents in any aspect of parenting. Both parents participate in all areas of decision-making about the child's day care, and wake up in the middle of the night for a feeding or to give comfort after a bad dream. Why then would we call one a "parent" and the other a "co-parent"? Moreover, those of us who view ourselves as equal partners in parenting communicate that to our children and expect that view to be reinforced, not undermined, by the rest of the community.

I would suggest that we do it because we're all new at this, and we don't know much better yet. But we need to start making some changes in the terms we use in order to better reflect the needs and wishes of lesbian families.

A second place we can begin to make some changes is by becoming more sensitive about what are appropriate topics for dis-

cussion when we encounter lesbian parents in the community. We need to begin to understand that the fact that some of us agree to talk about our parenting choices in public does not mean we are always willing to continue that discussion on a day-to-day basis.

I believe that participation in media coverage is important. We are involved in pioneering efforts, not just because we are parenting as open lesbians, but because of the ways in which many of us are parenting. The world should see how hard and long we think about parenting options and issues before we even conceive a child. The world should see strong lesbian single parents raising children and lesbian parent couples who provide a model for egalitarian childrearing, something that so far has eluded heterosexuals.

But we deserve to come off the stage once we go about our daily lives inside the community. We deserve to be able to hold back what are really private issues about a child's conception and the arrangements around donors or fathers. Maybe a good rule of thumb should be to ask yourself, before you ask me something, "Do I need to know this?", "Is it a little personal?", and especially if the child is there, "How would the child feel about hearing this question or remark? Would I be giving the child the impression that he or she should feel different or that he or she is missing something?" Of course, many lesbian parents are very willing to talk about some of these issues with friends or with women exploring their own parenting options. And most of us love to be asked about our kids, to show you their pictures, or to tell you how our lives have changed since we've become parents.

What I think we need now is a national lesbian parent voice, with a strong local base, that can join in true coalition over common concerns with gay male parents. We need a resources network that we can draw on locally so that, for example, we in New England can begin to learn how certain issues are being handled in San Francisco. We need activists, who can work with existing lesbian institutions like music festivals, where issues around the participation of male and female children could be discussed and settled by lesbian parents, in the same way that issues of accessibility are settled by women with disabilities.

The national voice, which in actuality would be a collection of our individual voices, would have the clout to intervene against demeaning comments or terminology used to describe lesbian families and children conceived through alternative insemination. It would be able to speak out when the debates rage inside the lesbian community about whether having children detracts from "political" work, and whether raising boy children takes our energies away from women and directs it instead toward men. It would advocate for the creation of new community institutions which would develop programs and services that integrate the children of lesbian and gay families into the community.

In 1985, with the reality of a hostile Massachusetts foster care policy staring us in the face, my lover and I could never have made all of the decisions we needed to make before we began the process of having a child, without a support network of lesbians involved with the same issues. And as we raise our child, we are grateful for the friends we have made who also have young children and who face the same situations we do. The support networks we have created to deal with the practical aspects of decision-making, conception and parenting must now be extended to include a more political agenda. We must begin to explain the need for change and must become empowered to demand and help bring about change. We do this to make our lives easier, to enrich our community with the vibrant energy and love of our children, and we do this for our kids, to make their world a better place.

Cindy Rizzo, who together with her lover parents their 2½ year old son, is the president of the board of Gay and Lesbian Advocates and Defenders (GLAD). This piece is based on her keynote address in April to the Hartford Lesbian and Gay Parenting Conference.

The opinions expressed in Speaking Out are those of the author(s) and are not intended to represent the views of the GCN membership.

but as people. *Someone Was Here* is interesting, intelligent and worth reading as an object lesson in the difficulty of playing chicken with an epidemic: we're afraid to get too close, but we have to get as close as possible for all our sakes."

Who do you people at *GCN* think reads your paper; don't you even imagine that some of your readers have AIDS, have lovers with AIDS, friends with AIDS? For most of the gay male community (and increasingly more lesbians who have gay male friends) AIDS is not becoming a *plague* (nice non-inflammatory language, too: thanks Duncan) with a "human face" — the faces are our own. The notion that "some of us are afraid to get too close" is insulting to everyone with AIDS or ARC and everyone who is HIV positive. We don't have the option. We are dying of the disease. We don't have the option of "playing chicken" with an epidemic. (An epidemic? Which one are you thinking of, Duncan?) We are living with it every day and dealing with our lovers, friends and family who are dying of it. We don't have the comfort of knowing that the world is divided into those who feel that they can write about what "we" should think about the "plague" while ignoring those of us who are actually living with it.

What is more distressing than Mitchel's review is the fact that *GCN* could actually endorse, by printing, this sort of attitude. It shows that on some level you really don't think that your readership is affected by AIDS and by printing Mitchel's review it's clear you really don't care very much.

J. Paul Sullivan
Brookline, Mass.

GCN's inspirational Joseph Beam tributes

Dear *GCN*:

I wish that my response to Stephen Kyle's criticism of *GCN*'s "excessive" tributes to Joseph Beam [May 21-27] could simply call attention to the lack of taste, sensitivity and respect that Kyle's letter represents.

But Kyle's letter is also racist. Tributes to Harvey Milk continue in the lesbian and gay press, years after his assassination. Can white people understand that maybe Joseph Beam was to many African-American lesbians and gay men what Harvey Milk was to many white lesbians and gay men? Or even that Joseph Beam meant that much to many lesbians and gay men of all colors? As someone who has learned about the life and work of Joseph Beam through *GCN*'s tributes, I have been profoundly affected by the thoughts and feelings *GCN*'s writers have shared.

GCN continues to struggle over issues about how to cover deaths in our communities, and how to solicit and write obituaries. Kyle criticizes *GCN*'s failure to follow-up the story of Luis Velasques' murder. Encouraging better coverage in one area does not require trashing coverage in another. Encouraging better Boston-area coverage does not require trashing *GCN*'s unique national coverage.

One thing is clear to me: my coworkers at *GCN* who have been responsible for the Beam tributes have done a moving job reflecting community respect, grief and mourning over the death of Joseph Beam. And the whole staff has sensitively and inspirationally discussed the quantity and quality of our tributes. As a staff member who regularly argues that a radical *GCN* should aim to reach more political liberals and moderates, I continue to struggle over the implications of broadening the political dialogue within *GCN* if that means racist letters like Kyle's appear more and more.

Sincerely,
Marc Stein
Cambridge, Mass.

Discrimination in every corner

Dear *GCN*:

I'm a gay young man in prison. Many men are here from all walks of life, but the population is mostly: young, ignorant, narrow-minded and of course very immature.

Because women are absent in male prisons, gay men are being considered women by heterosexual inmates in the callous and artificial prison world, and are constantly abused and discriminated from straight inmates as well as from the prison staff.

Gay men are out right discriminated from working in various different jobs, such as the mess hall, libraries, loading docks, commissary, and 'others'. Why? Because so many have fears about AIDS, and the officials say the jobs give 'easy grounds' for gay men in the promoting sexual acts.

In addition, gay men are abused because so many insecure inmates and officers who claim to be heterosexual, when caught in a sexual act with a gay man, will be accused of tempting the 'straight' man, when actually the gay man was forced into it.

Meanwhile, there isn't one single gay organization or support group for gay men in prison due to plenty of opposition from inmates and officers, or the policy makers in every state's capital.

What to do about it? Gay unity worldwide! We are very rare men that have many talented skills, but we must turn our backs on heterosexual men and begin to unify ourselves on a world wide level because discrimination is actually practiced within every corner in society.

Thank you for reading this,
Curtis Cunningham
87A 3766, Box 51
Comstock, NY 12821

Heather Bishop: sultry and strong

Plus a glimpse of the intelligent humor and excellent guitar work of Ann Reed

Ann Reed & Heather Bishop in concert. Paine Hall, Cambridge, Mass. April 31.

By Mara Math

Minneapolis singer-songwriter Ann Reed opened for Heather Bishop in the most recent concert offering by Revolutionary Acts. Displaying her trademark brand of intelligent humor and excellent guitar work, Reed sang about trying to live a "Simple Life" where there are "too many things to ignore," the way our friends kibitz about our relationships in "I Told You So," and her greatest fear in life — dancing. Other highlights of her performance were the lovely ballad "Janie" and a jazzy version of Patsy Cline's "Walking After Midnight."

Clad in a Big Suit that would have done David Byrne proud, Canadian performer Heather Bishop opened with a ballad of affirmation, "Let Them Talk." She followed with another strong lesbian song, "I Love Women,"



Heather Bishop

which advises that "Before you're free to love a woman/you got to love yourself." The sultry "Coming for You" ("if you ever find yourself alone"), a number from Bishop's new album, is a welcome addition to her repertoire.

"In the '60s we went to the streets, confronting the issues head on," Bishop said, "and in the '70s we created the things we needed — daycare centers, transition houses for battered women, rape crisis centers. Now in the '80s we have begun to heal ourselves, bringing the circle home." In this vein, she offered the next song, "Daddy's Little Girl," as "a healing." This song about incest gave me the chills the first time I heard it on the radio, and it still does.

Just back from a tour playing to 30,000 children in the New Orleans public schools, Bishop drew the initially reluctant Cambridge audience — so cool — into some spirited romps with three children's songs. Once they loosened up, the adults appeared to enjoy these routines as heartily as the children did.

Given the strength of the first set and given that Bishop was one of the hottest performers in Michigan two years ago, the second set was surprisingly disappointing. It began with an adequate but unexciting version of what was probably the first feminist song many of us ever heard, the '50s classic "Don't Make Me Over." On the lighter side, "(I Wanna Be) Seduced" was pleasant fun, fantasizing a seduction while talking "about Robin Morgan/Emma Goldman...." I like the title of Bishop's new album, "Walk That Edge," with its implications of personal and political daring, but the song by the same name is an inexplicable choice for the title cut, mediocre in both form and content.

"On the Run Again," a song about healing the wounded child within, exemplified a tendency in Bishop's work that I call HNP, or Holly Near Problem: the politics are admirable, the intentions the best, but the rap is better than the resulting music.

Also disappointing was a new tune that Bishop called her first country song. Perhaps Canadian country music is as bland as this, but I doubt it; in any case, three feeble twangy licks at the end of each chorus fail to transform a generic love song ("My love comes to you on the wings of a song/Right

here in your arms is where I belong") into country. Another new number, "Lay Me Down Slowly," had me drifting off slowly.

This second set did contain, however, two very strong songs that did a good deal to compensate for the weaker material. One is an overtly political song that does work, Bishop's invocation to Anna Mae Aquash, a Micmac Indian activist from Cape Breton who was apparently murdered by the FBI. The other, "I'm Not the One," drew the greatest reaction of the evening. "I'm not the one/who hurt you/I wasn't there/when you were just a child/I'm the one who's here loving you/There isn't any need/to make me pay for someone else/I'M NOT THE ONE!" The audience's fervent response signaled that Bishop had captured well the pain and anger that can be part of relationships with women coping with the trauma of childhood abuse.

Special notice should be given to interpreter Jody Steiner for her extraordinary contribution to the performance; she was a joy to watch and came close to stealing the show even from the exuberant Bishop. □

Outrage

Continued from page 3

students en route to the ceremonies.

MASS ACT OUT members also said they were disappointed with the low turnout of lesbians and gay men. Livingston explained, "A lot of people felt like it was sort of futile to demonstrate because of the security." She added, "I think when it gets up to the level of the presidency...people really feel powerless."

Most of the other 400 or so demonstrators were there to protest U.S. foreign policy. A group of about 150 Lebanese people and their supporters did not march, but rather met at the central demonstration site across the street from the graduation to appeal to Bush to "Please Stop the War in Lebanon."

A group of at least 200 Chinese students representing several area colleges — including BU, Boston College, and Harvard University — gathered later in the day, after the graduation ceremonies had actually begun, to demonstrate their support for the student-led democracy movement in China. Smaller groups also protested U.S. involvement in Central America.

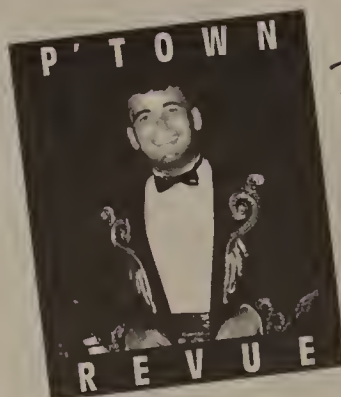
A small reproductive rights coalition — including representatives from Boston's chapter of the National Organization for Women, Mass Choice, and the Reproductive Rights Network — marched and chanted in protest of Bush's anti-abortion stance.

There was not a large presence of visible BU student dissent, although a few decorated their graduation caps with "BUSH KNEW," in reference to Oliver North's arms-for-hostages deals. There were also a few BU students and alumni donned in graduation gowns who joined the demonstrators in their protest outside the graduation ceremonies.

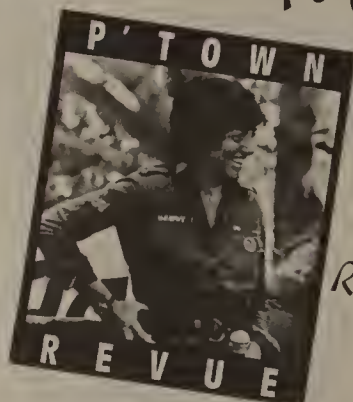
Yet, despite the numbers of groups with colorful posters and militant chants, demonstrators went largely unnoticed by the crowds attending BU's graduation because of the massive police and Secret Service presence that kept them across the street from the graduation ceremony. Early in the protest, MASS ACT OUT attempted to march on the side of Commonwealth Avenue where the ceremony was to be held, and police violently pushed the lesbian and gay activists in an attempt to herd them across the street. One police officer shoved a lesbian to the ground, and another grabbed a lesbian's eyeglasses, scratching her forehead in the process. A few of the officers dispersed as activists began to shout badge numbers, "294! 839!"

In spite of the police brutality, protesters held their ground until Bush arrived. As the French and U.S. presidential limousines went by, MASS ACT OUT released two large bunches of purple balloons which sailed directly across the street and hovered over an assembly of graduating BU students awaiting the President's address. Hanging from the balloon clusters were two large posters which read, "Silence = Death" and "The FDA Has Blood On its Hands." □

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R E V U E

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MAY book supplement

At last a book for men sexually abused as children

Victims No Longer is an outstanding guide to recovery

Victims No Longer: Men Recovering from Incest and Other Sexual Child Abuse

Mike Lew

Nevraumont Press, New York, 1988
\$19.95 cloth, 393pp.

Reviewed by Simson L. Garfinkel

When I was eight or nine years old, I was sexually abused by my cousin. I did my best to forget the experience. For many years, I succeeded.

I never wondered why it was so important, and yet so difficult, for me to be close to other people — I assumed that relationships were that way for everybody. When I broke up with the person I had been seeing my second year in college, I didn't wonder why I became suicidal — I just knew that I was. And I never wondered why men, especially naked men, scared me — they just did.

Then, during my final year in college, the memories of those afternoons with my cousin came back to haunt me. In graduate school, I sought out a therapist to help me with my problems. The most important thing I learned in those early weeks of therapy was that the problems I was having were common to incest survivors. Knowing that many before me with similar problems had been "cured" gave me the strength to carry on.

In time, I came to a point where I wanted to read about other men's experiences with childhood sexual abuse — and their recoveries. When I asked my therapist for a book, she drew a blank: there were no books written about male survivors of incest.

Instead, my therapist recommended *I Never Told Anyone* — a collection of 33 first-hand accounts by women about their childhood sexual abuse. Between the readings, the therapy and a lot of crying and thinking, I embarked on the road towards recovery.

Now, Mike Lew, a psychotherapist in Brookline, Mass., has attempted to fill the gap I experienced. He has written *Victims No Longer*, a book for recovering male incest survivors that includes an account of his experiences in helping victims to recover from their trauma.

Victims No Longer is an important book, in part by virtue of the fact that it is the only book about male incest survivors. Men who were sexually victimized as children will find *Victims* more helpful than the literature that has been written for women, because men's experiences as sexual victims are in many respects different from those of women.

As Lew points out in his opening chapters, there are many, many burdens that our society places on men which result in particular difficulties for male incest survivors. Men are supposed to be strong, they are supposed to hide their emotions, they are always supposed to enjoy sex — especially with older women. While male incest survivors owe an enormous debt to the women's movement, we need our own literature detailing how to recover from sexual abuse.

But while Lew's book is the first offering in this literature and helpful in many ways, I cannot recommend it to a male survivor as the first book about incest that he read. *Victims* does not stand on its own. It begins by immediately diving into a narrative about abuse and the social context in which it takes place, describing what it means to be a man in our society and what the immediate effects of abuse are on a man. Thus the reader — who is taken to be a recovering survivor — isn't given any real chance to feel.

For me, the healing power of *I Never Told Anyone* was that the incidents of sexual abuse seemed so ordinary, so somehow familiar, that it was safe to empathize with the writer and through that empathy begin to feel one's own hurt. Indeed, in many ways, the strength of any book about sexual abuse — especially incest — lies in its personal accounts and/or in stories taken from the author's clinical experience. The most important thing to tell a survivor is that his or her experience is one that, unfortunately, has been shared by millions of other people, and that the survivor was not at fault.

My principal problem with *Victims* is that it has too few personal stories: it has precisely nine statements, many of which do not actually describe the incest that the person suffered. Instead, they speak of other kinds of abuse, the anger associated with incest, or the recovery process. Of the few accounts that do describe the abuse, most are what I would call "extreme" cases.

In *Victims* we find Philip, a 44-year-old survivor who grew up in a completely dysfunctional family, and who was severely abused and nearly killed by his father. There is Ivan, whose mother cut him with a kitchen knife, then left him to bleed to death. Lew says repeatedly in his narrative that one or a few incidents can be as damaging as an ongoing experience — indeed, he would probably take offense at me calling these two cases more "extreme" than other cases of incest — but he never has a survivor who just experienced one or a few incidents tell his story.

In addition to the personal stories, *Victims No Longer* offers 16 "focus" sections. These are among the most valuable portions of the book, examining specific issues from "if the abuser is a woman" to "what if I enjoyed it?" This part of *Victims* speaks to the survivor on the precise subjects he seeks to explore.

Surrounding the statements and the focus sections are 27 chapters of narrative. Some of these sections are simply outstanding, such as a chapter describing the purpose of counseling and how to go about finding a counselor. Equally good are the chapters on recovery, on survivors' sexual feelings, how to confront one's abuser (and whether or

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Mike Lew

The subject is recovery for male incest survivors

Author Mike Lew talks to GCN about the effects of homophobia and male socialization, about dealing with shame, intimacy, fear, grief, and trust

By Pam Mitchell

The first words I ever saw printed about gay male incest survivors were in an interview I myself conducted for GCN in the beginning of 1985. At the time, Jim Ferreira, one of the gay men I interviewed, was in the process of organizing a self-help group for male survivors, to my knowledge the first of its kind in the Boston area. Since then the number of men identifying themselves as survivors of incest and other childhood sexual abuse has increased dramatically, and the resources available have multiplied accordingly. But unlike women survivors, whose movement has been well-documented in both feminist and mainstream publications, our male counterparts haven't gotten much press. From the beginning, most communication on the subject has travelled word-of-mouth through gay men's networks, feminist networks, counseling and mental health networks. And within these networks, it's been a general rule that if someone asks a question about resources for men with incest histories, the answer will be "Call Mike Lew."

When I ran into Mike Lew at the '88 Gay and Lesbian Health Conference, he had just committed some of that much-heralded knowledge to print. The final draft of *Victims No Longer* was on its way to the publisher, and he was like a proud father, exhausted, elated, and a bit punchy. Not only did I share Mike's glee that a book about recovery for male survivors would soon be sitting in the bookstores, but I felt particularly heartened that, as luck would have it, the first book on the subject had been written by one of ours — an ardent foe of sexism and homophobia. Mike told me he was planning a promotional tour (during which his words actually made it over the national wire services, breaking yet another print barrier), but promised that on his return he would come down to GCN so we could do the interview which follows.

GCN: How did you come to write this book?

Mike Lew: When I first went into private practice years ago, I led workshops for people recovering from physical violence. More and more men who had been raped were being referred to me by DA's offices and Victim Witness assistance programs and rape crisis centers; at the same time, I was beginning to realize that many of my clients, both male and female, were dealing with incest and other sexual abuse issues. I plugged into the network of women therapists in the Greater Boston area — Judith Herman and Janet Yassen and many others — doing excellent work with women survivors; but when I set out to find a group for my male clients, there was nothing — nothing in Boston, nothing in eastern New England as far as I could find. In true male fashion, I

started complaining about this lack of services. The women therapists listened patiently and let me complain until finally the light dawned and I started the first groups for male survivors of childhood sexual abuse.

Immediately I found myself being cast as an expert in the field. I knew I needed more information, but the little literature that existed was, with few exceptions, terrible. So I depended primarily upon the women's literature, which is excellent, and did a whole lot of listening to my clients; in the process I became a *de facto* expert. When people started saying, "You've got to write a book," I insisted, "I'm not a writer, I'm a therapist." But I knew I couldn't be a therapist to all the people who were hungry for information, so I decided to share what I had learned.

Why has there been such a dearth of information about child sexual abuse in general, and particularly about abuse of boys?

A lot of us have not wanted to look at the reality of sexual abuse of children. We believe in parental rights, in the privacy and sanctity of the family, despite the fact that non-interference can mean the sacrifice of one or more children to an abusive family pattern.

And it's a difficult topic, particularly for people who have a history of abuse in their own childhoods and have either blocked it or are afraid to look at it. As a society we've been in deep denial, mental health professionals included. People are beginning to realize that Freud believed his patients when he first encountered reports of incest, and only got scared off and came up with his Oedipal fantasies when the numbers were so staggering.

In addition to rampant fear of the topic in general among mental health professionals, there are other reasons for their particular silence around male sexual abuse. The field of child abuse recovery and the mental health field as a whole are quite homophobic. Abuse of male children by men (and perhaps to a lesser extent, of female children by women) gets confused with homosexuality. The same person who would not think of labelling the abuse of a young girl by a man a "heterosexual relationship" doesn't think twice about addressing a man abusing a young boy as "homosexual" abuse. That only makes sense if you're thinking of this as sexual activity, or sexual orientation. Whether we're talking about a man abusing a boy, a man abusing a girl, a woman abusing a boy or girl, we're not talking about sexuality, but about child abuse that takes a sexual form. As a survivor says in the book, "If you hit someone over the head with a

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Warren Blumenfeld and Diane Raymond

Breaking through prejudice

An interview with Warren Blumenfeld and Diane Raymond, authors of *Looking at Gay and Lesbian Life* and veterans of Boston's Speakers Bureau

By John Kyper

Last October the Philosophical Library published Warren Blumenfeld and Diane Raymond's *Looking at Gay and Lesbian Life* (see review, March 12, 1989). The book grew out of their experiences with the Gay and Lesbian Speakers Bureau of Boston and is a product of over four years' research and writing. Even a cursory reading reveals its high quality. As a compilation and synthesis of the work of many people, it is unique in its field.

Beacon Press is scheduled to publish a paperback edition in September, which will make the book more accessible to the wider audience it deserves. Recently GCN interviewed the authors about the work, and about the work of the Speakers Bureau.

John: How did the book originate?

Warren: It began with a few people from the Gay and Lesbian Speakers Bureau of Boston writing a grant to the Chicago Resource Center, to develop a curriculum for the public schools on gay and lesbian studies. Diane and I took on the major responsibilities of the project. Over four and a half years, what started as a small project turned into, essentially, a textbook for college students.

John: Could you talk a little about the Speakers Bureau, as many readers may not be familiar with it?

Warren: The Gay and Lesbian Speakers Bureau is a composite of the speakers bureaus of the Homophile Union of Boston (HUB) and the Daughters of Bilitis (DOB) — HUB was the main gay men's group in the early '70s and DOB, as today, is a lesbian group. They had separate speakers bureaus, but many speaking engagements would request a lesbian and a gay man. Having coordinators to send out one speaker from each organization became a very tiresome project, so in 1972 the two groups formed what was then called the Gay Speakers Bureau. It has grown steadily from a small group of people to our current core of about 120 speakers. We have at least one man and one woman go out to each engagement.

John: What kinds of groups do you speak to?

Diane: There are, as far as I know, no limits to the groups that the Bureau goes out to. We speak at high schools, Girl Scout troops, Kiwanis Clubs, Knights of Columbus, lots of colleges and universities — wherever there's someone who wants a speaker. We're frequently called to speak to psychology classes, courses where issues of sexuality come up.

Warren: Lately we've seen a transfer from "Homosexuality 101" types of engagements to more requests for specific topic presentations. We have lesbian mothers and gay fathers speaking about parenting, we

have people going out to Jewish organizations talking about gays and the Holocaust.

John: You've been to such a wide variety of groups; how much negative reaction do you get?

Diane: Often we're invited because the contact person is very supportive. But in the speaking engagements I've done there's usually one or two outspoken, hostile people. Often they're verbalizing what other people are thinking but are too afraid to say.

I find these are the best speaking engagements because often the rest of the group will respond to the person's arguments. I usually start off by telling people not to keep their hostility in for reasons of politeness or embarrassment. Often the way to move people on the issue is by letting them have the permission to say it.

Warren: Many times we're the only people that will come into a classroom and give them the opportunity to talk about not only sexuality, but also the whole area of prejudice, discrimination and the concept of diversity and difference. We don't ever go on the assumption that we're going to go in there in a 50 minute class and convert them to drop their homophobic attitudes. Our presence presents gay men, lesbians and bisexuals as real human beings. It begins the dialogue and the thought process.

Diane: I've seen both ends of it, as a speaker and as somebody who's invited people from the Bureau to speak to my classes. I have found that students have been moved by the presentations that they've heard. They'll say things like: "I never realized how prejudiced I really was," or even, "Oh, they don't look like them" — the stereotypes of what the gay man and the lesbian are.

John: I remember reading a feature about the Bureau in the Boston Globe during its early years. One of its members stated that they sought to reach and support the individuals in each group who may be gay. Have you received feedback from anyone you reached in this manner?

Warren: The Bureau had a few engagements in Maine, and one of our speakers was contacted a few years afterwards by a young woman who was in the class, who stated, "You saved me years of pain and turmoil because you presented a positive role model and showed me that I wasn't alone and isolated." We get feedback like that — infrequently, but I think it happens much more than we're being told.

Diane: Speakers in the Bureau are not necessarily experts in the area of sexuality or homosexuality. But everybody in the Bureau feels good about their sexuality, and that's what gets communicated to audiences. I think that's one way people break through the barriers of prejudice and

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The 'uses' of the Holocaust and the evolution of Larry Kramer

Kramer's tale is part of the story of the politicization of new portions of the gay men's community during the AIDS epidemic

Reports from the holocaust: the making of an AIDS activist
Larry Kramer

St. Martin's Press, New York, 1989
\$18.95 cloth, 284pp.

Reviewed by Marc Stein

In October 1982, shortly after helping found Gay Men's Health Crisis (GMHC) in New York, playwright Larry Kramer (*Faggots* and *The Normal Heart*) warned the gay community with these words: "There is one thing we must not allow AIDS to become, and that is a political issue among ourselves."

Less than five years later, Kramer was attacking the very same service organization, thereby doing his part to make AIDS a "political" issue within the gay community. In a letter to GMHC Executive Director Richard Dunne, printed in the *New York Native* in January 1987, Kramer screamed, "You continue to deny the political realities of this epidemic. There is nothing in this whole AIDS mess that is not political!" Kramer indicts GMHC's conservatism and bureaucratism, criticizing the organization for believing it can provide services "the city should be providing and would probably be forced to provide if GMHC were not in existence." Kramer begs GMHC to fight for gay men and to "help the living go on living."

At this moment, Kramer was at one of those critical junctures in personal political evolution. He had been politicized by AIDS and the failed government response. He had poured his heart and soul into founding a social service organization, largely because the state was refusing to follow the "social-democratic" model, intervening in a capitalist economy to protect and support the needy. But as AIDS affected more and more people (leading Kramer to begin comparing AIDS to the Nazi Holocaust), it was becoming clear that private agencies could not possibly handle the tasks at hand alone. At minimum, AIDS service organizations needed substantial financial support from the state. Funding would not be forthcoming without pressure. It was time to "get political."

Two months after his letter to GMHC, Kramer filled in for an absent speaker in New York's Gay and Lesbian Community Center's monthly series and gave a talk that inspired the creation of ACT UP New York and direct action-oriented AIDS activism.

Reports from the holocaust: the making of an AIDS activist is a remarkable story of Kramer's evolution from a playwright who once derided gay politics as the arena of "loudmouths, the unkempt, the dirty and unwashed, men in leather or dresses, fat women with greasy, slicked-back ducktail hairdos," to an activist who quotes Hannah Arendt in defense of his position on the immorality of political inaction. Over the course of the 11 years from which his speeches and articles are reprinted in *Reports*, Kramer came to understand AIDS, and a great deal more, as deeply political. It has taken a certain amount of courage for Kramer to print these articles from the *New York Times* and the *Native*, speeches from around the country, and letters to Ed Koch and others, because the later pieces do display so clearly the political naivete and mistakes of the earlier ones. Kramer's commentary at the end of each piece, and the essay that makes up the second part of this book (for which the book itself is named) express his conclusions. Kramer has learned, not nearly enough, but he has learned. His story is part of the story of the politicization of new portions of the gay men's community during AIDS.

What Kramer does best is crystallize and articulate the blameworthiness of the criminals who, if not responsible for AIDS the disease, are responsible for AIDS the

epidemic and AIDS the plague. Kramer names the criminals and their crimes: Ed Koch for failing to provide services in New York; the Food and Drug Administration for failing to approve promising drug treatments; the *New York Times* for failing to provide critical AIDS reporting; and the slew of federal bureaucrats who succeeded in elevating inaction to an art form. Kramer's vicious attacks on these people and institutions are well-deserved.

Unfortunately, though, Kramer is so overcome with anger and frustration that he lashes out at his own community as well, literally blaming us for an epidemic so overwhelming that simply living day-to-day has become a struggle for many. Kramer blames the gay community's inaction and passivity and he blames our promiscuity. First he attacks our community for failing to support GMHC, then for failing to take to the streets with ACT UP. Kramer has failed to realize a basic and fundamental paradox of grassroots radical politics — that while the power to liberate is in the hands of the oppressed, blame and responsibility is to be placed on the oppressor.

In 1978, he says the gay community is not ready for rights in New York because they have not "earned" them. In 1987, at the Boston Lesbian and Gay Town Meeting, in a "farewell" talk entitled "I Can't Believe You Want to Die," Kramer is at his worst, yelling that the gay community has a death wish, that we are going to die because we refuse to take responsibility for our lives. Kramer is "tired of our colluding in our own genocide." Later, Kramer says he guesses this is his "angriest" speech, given in an "unlikely city" because "they're a quiet, polite bunch up there." (Which Boston was he visiting?)

Was Kramer trying to motivate us into action or did he sincerely believe that we are responsible for our deaths? Whatever his motivation, here Kramer makes me angry. If the gay community is responsible for AIDS, are women to blame for back-alley abortions? Are African-Americans to blame for slavery? For racism? And what about Kramer's responsibility to work on other issues? In "Whose Constitution Is It, Anyway?" Kramer says "I never knew what it felt like to be a nigger or a spic. Now I know. I'm a fag." Sorry, Larry, while it's wonderful that you have begun to make these connections, you still don't know what it feels like to be a "nigger" or a "spic." You yourself begin "Report" by saying you don't think any heterosexual can understand what it's like to be a homosexual man in New York today. If you claim that other people can't understand your oppression, don't claim that you can understand theirs.

Nor do I think that ASOs are responsible for AIDS, as Kramer would have it, just because they have chosen mainstream politics. (And Kramer is not alone here.) Kramer derides GMHC's timidity and, by implication, all ASOs that have catered to straight politicians and played the major fundraising games all too well. When ASOs sell out portions of our community, or honor reknowned homophobes, or insist that we (we gays, we people with AIDS) are "just like everyone else," I think the attacks on them are deserved. But when we attack ASOs indiscriminately, we fail to recognize two important things: first, that ASOs are caring for vast numbers of our community; and second, that in many ways it may have seemed a reasonable political choice, given the realities of the 1980s, to set up self-help organizations devoted to education and care within our communities rather than focus on demanding our rights or pressuring a government that seemed to be willing to let us pile our corpses in the streets. I'm not sure if it's the choice I would have made, but I can understand it.

Kramer explains his own views: "GMHC

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Illustration from the 'Soups & Dumplings' chapter

Ess, ess

Jewish queer cooking from congregation Sha'ar Zahav

Out of Our Kitchen Closets: San Francisco Gay Jewish Cooking

Congregation Sha'ar Zahav
Self-published, San Francisco, CA 1987
\$12.95 paper, 215pp.

Reviewed by Liz Galst

"This is it," I thought when I first picked up the review copy of *Out of Our Kitchen Closets*, a cookbook published by Congregation Sha'ar Zahav in San Francisco. "This is my chance to hit the big time." You see, I've always wanted to be the lesbian Julia Child (though having watched her program for years, I realize the concept may be redundant). I've wanted to do my own cooking show on TV, a Jewish cooking show, and I figured that all it would take is a little bake-off at my house, using my own family recipes and the ones from Sha'ar Zahav. I could just videotape the whole thing, market it, and test the quality of Sha'ar's enticing-sounding dishes for those faithful GCN readers, many of whom don't know a *latke* from a *lokshen kugel*.

Okay, so the idea didn't exactly pan out. First of all, my kitchen is a *bissel* too small to set up a video outfit, even if I could afford the initial cash outlay all this equipment would require. Second of all, because I have so many *ferkacht* articles to write, I don't have time to test out their 150 recipes and contrast them with my own. And lastly, I work at GCN. You expect me to be able to afford all the ingredients? This being the case, I had to satisfy myself by reading the book.

This is a pleasure, however, that should not be under-rated. The introduction is totally charming; it happened to put a smile

on my lips and a lump in my throat. It's full of first-person accounts of the life and history of this *shul* (one of the few queer congregations with its own building). Did you know, for instance, that Sha'ar Zahav (which translates as "Golden Gate") was pre-dated by an "organization called Achvah, which was a group of gastronomic (sic) Jews who related to their Jewishness by eating chopped liver a few times a year." (Vegetarians: please don't be offended! There are a number of meatless recipes included in the book.) There's a lovely story about how members of Sha'ar prevented the Union of American Hebrew Congregations, the organizing body for the Reform movement, from printing a homophobic section in their new *Torah Commentary*, and even convinced the UAHC to let them re-write it themselves. Plus, there's all sorts of *schmoozy* things about how wonderful and important the *shul* has been to its members and to the world-at-large that reminded me fondly of speeches made from the *bima* of my childhood synagogue.

Okay, enough with the chat, what's with the food? Well, it's hard to tell from just reading whether these recipes are good. If you ask me personally, I think they should have sent a few sample dishes along with the press pack. Still, some things I could figure out without testing. The *kreplach*, for instance, do not hold a candle to my own. But, even if the *kreplach* were as good as mine, I have to ask you a question: How are you supposed to learn how to cook from a book that gives you all kinds of precise measurements? There is no room for interpretation in a recipe that says things like "1/3 cup vinegar, 2 1/2 cups pineapple tidbits and juice." Nowhere in the entire book is it written "throw in enough salt 'til it tastes

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A girl after my own heart

Why I still love detective Emma Victor even though she's moved to the West Coast

She Came in a Flash

Mary Wings
New American Library, New York, 1988
\$17.95 cloth, 234pp.

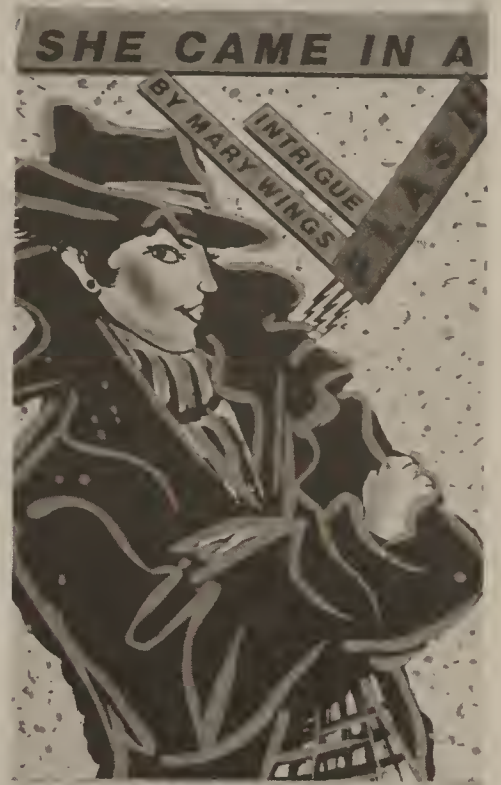
Reviewed by Liz Galst

Emma Victor is a dick I could get used to. I remember our first meeting, about two and a half years ago. My friend Sasha sent me Emma's first adventure, *She Came Too Late*, wrapped in brown paper, hot off The Women's Press from London. I opened the parcel and began, immediately, to finger each page, to caress each line with my eyes.

What unfolded before me was a zany, fascinating murder mystery. At the Women's Hotline where she worked, Emma received an anonymous call asking specifically for *her* help. Begrudgingly, she agreed to meet the caller. Unfortunately, Emma arrived five minutes too late and found Julie Arbeder, local lesbian and union activist, face down in a pool of blood. Emma and Julie had met once before, by chance, at some upscale restaurant neither of them could really afford. After the murder, Emma needed to assuage the guilt she felt for arriving late. If I were in her shoes, I might need to do the same thing. Besides, everybody knows you can't trust the Boston P.D. to investigate a queer murder. What this all means is that Emma sets out to find the murderer herself.

(For those who haven't read it, the solution has something to do with upper-class 'closet cases, cigar-smoking feminist media stars, workaholic lesbian doctors, and parthenogenesis in laboratory frogs.)

Emma Victor is a girl after my own heart. Overworked, underpaid, politically conscious, she's as neurotic as all get-out. I relate to her. We've both got generally bad judgment when it comes to romance. And, to top it all off, in *She Came Too Late*, Emma lived in a "little house perched on a lump in Somerville." I live in a little house perch-



ed at the bottom of a lump in Somerville. I thought of us as neighbors, possibly even friends.

Well, just like every other dyke I've met in Boston, Emma Victor has just up and moved to California. The Bay Area, to be precise. I know she was planning to steer clear of murder and improve her taste in women, but things don't always work out that way. "Oy vey!", I thought when I first met up with Emma after her flight to Frisco. The girl was stuck in some hellhole of a sensory deprivation chamber. "Emma Victor, what fresh trouble have you gotten yourself into?!" It turns out that in *She Came In a Flash*, Emma has undertaken a sad and treacherous task: investigating the murder of Lana Flax, the sister of her best friend Jonell. Lana was a promising — if suicidal — young Black physicist 'til she met up with

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The history of our liberation movement is a history of 'mindfulness'

The implications of Langer's work are profound for PWAs

Mindfulness

Ellen Langer
Addison-Wesley, Reading, Mass., 1989
\$16.95 cloth, 208pp.

Reviewed by Eric E. Rofes

During work as a gay community organizer over the past ten years, I have often discovered myself observing lesbians and gay men with a certain degree of awe. After removing myself a bit from the day-to-day work of this community, I've been able to stand back and note with wonder the sense of empowerment, original thinking, and bold challenges to the status quo that seem to drive our activism.

When I have these feelings, I am usually first exhilarated but then I become almost apologetic. "How silly of me," I think, "lesbians might appear to be more self-identified, more assertive, more expansive in their sense of what is possible than other women, but this is simply my fantasy." Or, after concluding that gay men — as a class — are more creative, live their lives with a certain flair, have kept their boyhood sense of wonder and pleasure alive, I will say to myself, "How ridiculous to buy into the stereotypes so easily — gay men are no different than other men."

A book has appeared which speaks to me about why gay men and lesbians might, in fact, be different from others, and why the experience of coming out and claiming one's

identity might be indicative of greater characteristics within our community.

I have been aware of the original thinking of Ellen Langer for many years. As the first woman to be tenured by Harvard's Department of Psychology and Social Relations, Langer has conducted breakthrough research exploring the manner in which our mindsets impact our day-to-day lives. Langer is best known for research which shows that pre-conceived notions about aging and being old can result in infirmity and early death for old people. One critical experiment showed that old people in a nursing home who were allowed to make specific daily decisions in controlling parts of their lives (choice of food, when to eat, when to water a plant), lived longer than counterparts who had these decisions handled by others.

At last Langer's theories and experiments are accessible to the public in her landmark book, *Mindfulness*, which documents the persuasive mindlessness of our culture ("When the Light's On and Nobody's Home") and the toll it takes on human lives. The book posits that the alternative — mindfulness, an openness to new information, flexible categorization of information, an acceptance of more than one viewpoint — offers opportunity for increased health, productivity and vitality, and could radically transform individual lives and our culture.

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Around the queer world

The updated International Lesbian/Gay Association *Pink Book*

Second ILGA Pink Book: A Global View of Lesbian and Gay Liberation and Oppression

International Lesbian and Gay Association (ILGA)
Interfacultaire Werkgroep Homostudies.
Utrecht, The Netherlands, 1988.
\$13.95 paper, 267pp.

Reviewed by John David Aloisi-Nalley

The 1984 publication of the first *ILGA Pink Book* raised, considerably, the level of cooperation and awareness of lesbian and gay movements throughout the world. This second edition, with an expanded country-by-country survey, color-coded fold out map, and numerous in-depth essays, continues to uncover the situations of lesbians and gay men around the globe and the progress of our movement interna-

tionally.

The bad news first: *Pink Book II* reports that Amnesty International has again rejected the inclusion of homosexuality as a protected class and the ILGA still does not have official status as an international organization at the United Nations. Bright spots include the European Parliament, Council of Europe, the World Health Organization and other international groups which have changed their discriminatory policies, spoken out against discrimination based on sexual orientation or urged action against anti-gay/lesbian discrimination.

While lesbian/gay liberation has progressed in some countries, in others it has deteriorated. *Pink Book II* duly notes that a lesbian and/or gay liberation movement exists in 36 countries while groups are being set up in 16. It also points out that while homosexual behavior is not illegal in 64

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Entertaining, but shallow

Larry Duplechan's latest novel

Tangled Up in Blue

Larry Duplechan

St. Martin's Press, New York, 1989
\$16.95 cloth, 264pp.

Reviewed by Wayne Curtis

T*angled Up in Blue* is the third novel from Larry Duplechan, following *Eight Days a Week* and *Blackbird*. Duplechan creates likeable characters and tells his stories with engaging, breathless, and amusing prose. He artfully captures the bouncy exuberance his characters bring to the great moments of their lives, and even to their mundane, everyday chores. Unfortunately, in *Tangled Up in Blue* Duplechan's skim-the-surface style turns shallow when potentially tragic events require that he convey much deeper emotional content. The jacket copy — which overemphasizes the book's tragic elements — only makes this shortcoming more noticeable.

The three main characters of *Tangled Up in Blue* are very nice folk. Crockett Miller is a gay man who supports himself by writing

nosis into the plot, Duplechan does his level best to make it inconsequential. Crockett decides he *may* tell his most recent boyfriend of his diagnosis, if only to convince the guy that AIDS is not the concoction of the supermarket tabloids. None of the past lovers he does tell are seropositive. The purple spot on Crockett's foot that first leads him to the doctor is, whew, just a bruise; his worst symptoms never get more serious than the need to sleep late. This watering down of the most serious, and potentially most dramatic, element of the plot makes *Tangled Up in Blue* appear to be a novel about bisexuality to which an AIDS-related veneer has been affixed ... not quite the "dramatic crisis [which] threatens to destroy them all" described on the flaps.

I really wanted to like *Tangled Up in Blue*, and I did find parts of it entertaining. But I really wanted to read the book I thought I was getting: a tragic love triangle for the 1980s, sensitively dealing with the reality that AIDS affects all segments of society. Maybe that book will be written at some point. *Tangled Up in Blue* is not it. □



Larry Duplechan

romances for women under an assumed name, while working away on the literary *magnum opus* that will establish him as a "serious writer." His best friend is Daniel Sullivan, an incredibly handsome man who is constantly reminded that he bears an uncanny resemblance to Christopher Reeve. Daniel is happily married to Maggie, who teaches aerobics at a health club.

Duplechan is in his element when describing the fun times these three people share at the beginning of the novel. But suddenly a monkeywrench gets tossed into this charming scene: Crockett is diagnosed with AIDS-Related Complex. His first thoughts are not to tell the boyfriend who recently dumped him, but to tell Daniel — his former lover.

Daniel and Maggie, meanwhile, have just gotten the news that she is pregnant. And so, the lunch date where both Daniel and Crockett have life-changing news to share promises to be an emotional climax of the book. Duplechan doesn't keep the promise. The light, witty tone that has served so well up to this point falls flat. Crockett's diagnosis is treated as important only insofar as it may threaten Daniel and Maggie and Daniel sums up his feelings about the news with, "Life's a bitch and then you die."

Unfortunately, this unsatisfying treatment of what should be very emotional scenes continues throughout *Tangled Up in Blue*. Instead of feeling the characters' deep distress, the reader is treated to song titles as overused clichés and several character-wakes-up-in-sweat-after-bad-dream sequences. Duplechan doesn't shift gears well enough in his narrative for Crockett and Maggie to come across as any more than petulant. Daniel fares a little better as the book progresses, but not much.

The jacket copy tells a bookstore browser that the book's central conflict concerns the health threat Crockett's diagnosis poses to Maggie and to her fetus. Actually, though, Maggie finds out Daniel tested negative before she finds out about his affair with Crockett. Their marital conflict, which takes up most of the remainder of the book, takes place outside of the shadow cast by AIDS.

In fact, once he introduces the ARC diag-

Mindfulness

Continued from page 9

This is *not* a book which specifically aims to probe the experience of gay people. The scope is broad and while references to gay issues appear in the book — especially in the chapter "Decreasing Prejudice by Increasing Discrimination," a key example of Langer's novel and unorthodox thinking — this book could easily slip by without the gay community noting its relevance. Yet it is clear that Langer's articulation of the mindlessness/mindfulness split, has potential for explaining much that many of us have not understood about our own community.

Most people in the U.S. appear to be mindless most of the time, at least by Langer's definition of the term. We grow up learning how *not* to use our minds, engaging what Langer calls "automatic behavior," "acting from a single perspective," being "trapped by categories." Langer gives striking examples documenting our limitless ability to conduct our lives without a bit of creativity.

Mindful people asks questions. They are also able to see both similarities and differences, how things are alike and how they contrast, rather than seeing only extremes. A critical example given in the book explodes the ways many of us consider sexual orientation classification:

Take the distinction between homosexuals and heterosexuals. These categories do not seem to overlap; there are people who prefer sexual behavior with their own sex and they are called homosexuals, and there are people who engage in sexual behavior with members of the opposite sex and they are called heterosexuals. Surely this is clear.

The bisexual who enjoys sex with both genders is the first obvious exception to this distinction. Next, where do we put a man who prefers to fantasize about men while making love to women? Then, what about a completely celibate person; or the married transvestite; or the person who makes love with a transsexual presently of the opposite sex; or the person who was heterosexual, had one homosexual experience and is now without a partner?

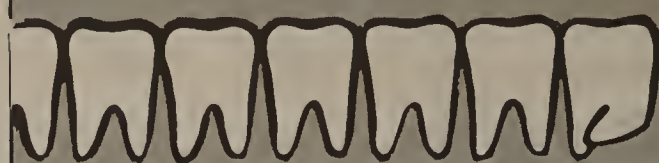
In an early chapter on "the power of context," Langer tells another story that has meaning for gay people:

A classic example of the power of context is the tale of the ugly duckling. When he came out of his egg, the ugly duckling made his first premature cognitive commitment: He looked at the nearest, largest duck and "decided" that she was his mother. Then when his siblings and others tormented him, he made a second premature cognitive commitment — that he was different and, worse still, that he was ugly. So he felt ashamed and alone...

We all know the rest of the story. In a new context — the world of swans — the ugly duckling felt proud and beautiful. His old mindsets floated away as he saw himself next to other long necks and spreading wings.

Many of us share the experience of the ugly duckling before coming out — we feel at odds, different, less-than others, ugly. We

Continued on page 14



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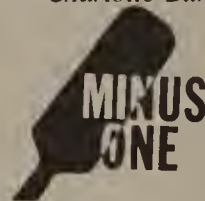
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Gays/Justice: A Study of Ethics, Society, and Law

Richard D. Mohr

Columbia University Press, New York, N.Y., 1988

\$25 cloth, 357 pp.

Reviewed by Donald Stone

The unusual title of this book mirrors the different facets of its content. In one sense, this is an emotional response by the author to the fact that lesbians and gay men continue to be denied justice by the U.S. courts; in another, it is a carefully reasoned discussion of the arguments the gay community should be making to those courts in order to secure such justice for itself. Whether, however, we read the title as signifying the distance that separates "gays" and "justice" or announcing a program for insuring that "gays," too, receive "justice," this study deserves a wide audience both within and beyond the gay world. Although Mohr would be the first to recognize that all readers are not likely to accept every idea he presents, he has spoken his mind for any who will listen. The result is a discussion that educates, inspires, and above all, challenges.

Central to Mohr's efforts is the desire to uphold "the validation of individual dignity" and affirm his conviction that "coming out singly and in groups is still the most important thing any gay person can do politically." As a consequence we are reminded that because most of the straight population is not likely to know openly gay individuals, they do not grasp the extent or even the existence of discrimination. For the same reason, they cannot comprehend how the effects of discrimination must inhibit the potential of countless capable people and that ending discrimination means ending the repression of talents and energies from which society should be profiting. Moreover, because many heterosexuals have little accurate information about the homosexual experience, they unwittingly allow gay men and lesbians to be treated in ways that have already been rejected for other groups. Mohr insists, for example, that "The experience of coming out to *oneself* has for gays the basic structure of a discovery, not the structure of a choice." So described, sexual preference becomes like color or ethnic origin: a fact over which the individual has no control; and yet American society remains far from willing to equate sexual preference with such phenomena.

The gay community, too, has things to learn and contemplate, notably how society has gone about denying gay rights. "Claims in the gay press and fundraising brochures to the contrary," writes Mohr regarding *Bowers v. Hardwick*, "the case contains none of the openly prejudicial and inflammatory language found in past cases which insult socially despised groups. But this silence itself is all the more scary than vitriol, for it means that even before gays have any rights, society has already learned how to discriminate against them subtly." In discussing how we must meet this challenge, Mohr argues against hoping for justice from state legislatures, where "the majority is left as the judge of its own fairness to minorities." The courts become the focus of his concern, as, he believes, they should be ours.

The pages of *Gays/Justice* that outline how sodomy laws may be attacked, how a case can be made for a right to privacy under the Constitution, and why sex acts should be covered by that right are among the most dense and the most fascinating of the book. After all it is one thing to feel outrage at the decision in *Bowers*; it is quite another to be able to state to oneself and others on what basis the Supreme Court could have reached a quite different conclusion.

This said, Mohr's enterprise is not without its paradoxical side. As firm as is his dedication to "the valorization of individual dignity," he also adds about that valorization: "Current gays should be so lucky as to see even a glimmer of it in their lifetimes." To know the enemy here is to despair: "Coming out is not chiefly a means to happiness." It is an opening on to risks and potential losses, both social and economic. At the same time, throughout his book Mohr insists that we forever affirm our

dignity when we insist on living as if it had already been recognized. Our worth, in a word, must not be determined by the arbitrary perspectives of others. To be sure, we may know this instinctively, but restated here with the force of this author's passion and intellect, that idea takes on new, even irresistible dimensions. □

Mike Lew

Continued from page 7

skillet, you don't call it cooking."

It's vital for people in the mental health field to address their homophobia if we are going to deal successfully with the real issues. At the recent National Conference on Male Sexual Abuse in Minneapolis, virtually every person I know who is gay or lesbian interrupted some homophobic statements at some point. I've been talking to the organizers of the second annual conference to make sure that homophobia gets addressed explicitly, and they've agreed that it's an important topic.

What role do you see for the gay community in the fight against child sexual abuse?

As a population, gay men and lesbians have done more work around this issue than most, although certainly there are issues of internalized homophobia that sometimes keep people from acting. One of the things that gay men and lesbians have over the general population — and I'm sure this comes out of oppression, and may be true for any oppressed group — is that they've learned how to find and create resources for themselves. Certainly this has happened with AIDS.

I have no doubt that gay men and lesbians will continue to be in the forefront of seeking, demanding, and creating services for recovery of survivors of sexual abuse, and will continue to address the homophobia in mental health, medical, law enforcement and other institutions that interferes with people getting the help they need.

As long as we have a society that is sexist and homophobic and adultist, where children and women are treated as property and people can say, "You are *my* child and I can do with you what I will," we are creating an environment where children can be abused with impunity. We have to move toward creating a society free of oppression, and the first oppression, from which all the others spring, is the oppression of children. I don't know anyone whose childhood was a picnic so this is an issue that people can relate to across all boundaries of race, religion, and all the other "isms" that have traditionally divided us. They're estimating now that between one and four and one in three children are sexually abused before the age of eighteen, with the latest studies indicating that as many young boys as young girls are sexually abused. That means we're talking about millions and millions of people, and this is potentially a powerful political force to make some real changes. You don't have to be very forthright to come out against child abuse, and it could form a basis for some communication and understanding as we work to get rid of adultism, ageism, homophobia, anti-semitism, sexism, racism, able-bodiedism. We are, without question, all in it together. Though of course when we get into the definitions of child abuse, people get separated.

What are your own operating definitions?

I see incest as any sexual violation of a position of trust and caring on the part of an adult toward a child. This includes not only blood relatives but anyone in a parenting type position, to whom a child should be able to turn for protection and caring: relatives by marriage, boyfriends and girlfriends of family members, neighbors, teachers, doctors, therapists, members of the clergy, babysitters, scoutmasters. And when I say "sexual violation," I include use of suggestive language and pornography as well as actual physical contact.

Where do you draw the line, though, especially when you're talking about siblings?

Continued on page 15

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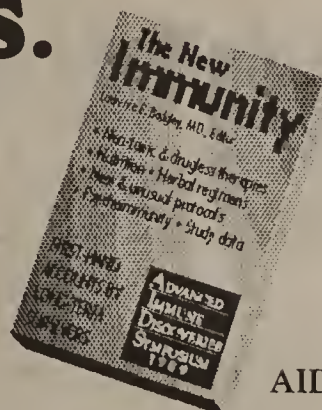
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ILGA

Continued from page 9

countries, laws in five countries and parts of Australia, Canada and the United States protect lesbians and gay men from discrimination. Improvement of various kinds was seen in many countries in Latin America and South Asia, as well as in Israel — primarily via emerging lesbian and gay movements and weakening of homophobic forces in those societies.

In addition to the country-by-country survey, *Pink Book II* contains 20 articles concerning issues such as legislation, gay and lesbian politics and culture, everyday living, and the gay and lesbian press among others.

The inimitable and energetic Sylvia Borren has provided two articles. The first covers treatment of and issues surrounding lesbians at 1985's tumultuous third International Women's Conference in Nairobi where lesbians broke through the silence and invisibility surrounding them for the first time in UN history. The second details the nascent lesbian movement in Latin America — particularly organizing in Brazil, Chile and Peru — and the first Latin American Lesbian Conference, which was held in Mexico in 1987. Women attended from the countries mentioned above as well as from Colombia, Argentina, Nicaragua, the Dominican Republic and Costa Rica. Borren reminds us of the snowballing effect of all the efforts we make. Successful lesbian visibility at Nairobi came out of the organizing in response to the "lavender menace" anti-lesbian panic at Mexico City's first International Women's Conference in 1975. The 1987 Conference was made possible, in turn, by connections developed two years earlier in Nairobi.

Evert van der Veen of Utrecht University's Interdisciplinary Lesbian and Gay Studies Department has done a fascinating global survey of the lesbian and gay press — covering four historic periods, from *der Eigene* in 1986 to the diversity of such publications in the present. From the same department, Rob Tielman has contributed a survey of lesbian and gay studies. He is also the co-author of the country-by-country survey.

In spite of the generally irresponsible ambivalence of the U.S. lesbian and gay movement toward international issues, the importance of our role — because of sheer size — is acknowledged with three articles. Ulrike Bohmer, of Berlin's Lesbian Archive, contributed a retrospective survey of the U.S. lesbian movement — which starts for her in September of 1955, when eight women came together in a San Francisco apartment to start the Daughters of Bilitis. Noted Australian writer Dennis Altman's essay concerns lesbian and gay issues in terms of "peculiarities of the United States." Referring specifically to the unique nature of social constructs in the U.S., he examines such issues as movement-building, the "sixties influence," sexism, and AIDS. Finally, New York's own gay legal authority Arthur Leonard of the Bar Association for Human Rights has written a brief — yet holistic and thorough — examination of the legal situation for lesbians and gay men in this country. Frankly, his study, which is inclusive of issues from the very local to the highest federal, would be a nice introduction to many of us here. It is, however, all the more valuable to those lesbian and gay activists from abroad who have little idea of the federal judiciary's role in our lives. I've had to explain many times to European gay activists how we use the separation of powers to protect our community by playing bait and switch with the Legislative, Executive and Judicial branches of our government.

The plight of gay people incarcerated in Australia is examined by Kendall Lovett of Sydney's Gay Solidarity Group while *The Advocate's* European correspondent, Peter Cummings, looks at the impact of the United Kingdom's anti-gay and draconian Section 28 (known as Clause 28 before it became law). Jale Simsek examines the situation facing gay men and lesbians (though mostly gay men) in Turkey — primarily the obstacles facing them in the government of this largely Islamic nation. Interesting is her inclusion of a survey of 223 Turkish gay men in which they talk about their social and economic environment.

Pink Book II's main contribution is what it tells us about lesbian and gay life in the Soviet bloc. Ilse Kokula deals with the efforts of lesbians in the German Democratic Republic to organize. Although fraught with challenge, they have met with some success — particularly in their establishment of a gay youth club within the confines of

the official Free German Youth organization (FDJ). Additionally, an independent lesbian and gay movement is growing under the protection of the Protestant Evangelical Church much in the same way that the GDR's independent peace movement developed.

Kurt Krickler and Marek Jaworski look at how the lesbian and gay community in Poland has done a deft tightrope walk over the miniscule space which exists between that country's two powerful yet polar opposite sectors — the Communist Party and the Roman Catholic Church. As in East Germany, lurching gains have been made within a few existing loopholes. This article points out that Polish representatives have participated at ILGA conferences in Western Europe and informal lesbian and gay groups have commenced in at least four Polish cities. Articles on NZBO (AIDS) in the Polish press have become frequent — and, as Krickler and Jaworski concede, never with an anti-gay message that can be found so often in the West.

Unfortunately, what this volume depicts overall for lesbian/gay rights is a bad and/or worsening situation. At the same time, however, what *Pink Book II* offers is a vital tool toward building the international solidarity we need to survive and gain strength. □

Emma Victor

Continued from page 9

a Bhagwan Rajneesh-style cult at the Vishnu Divine Inspiration Center. She chucked in her white lab coat for the all-yellow togs of the Vishnus, leaving behind logic and material principles in her pursuit of pure joy.

Call me cynical, but I've always thought *pure*, uninterrupted joy was unattainable. Evidently, however, for Lana Flax and the rest of the Vishnu masses, it wasn't that hard to come by. All they had to do was surrender their egos to the will of Vishnu and the higher-ups in his organization, Bu Mper Lee and Sadhima. Vishnu was a Thai Holy Man who'd discovered the answer to happiness and brought it West. Sadhima was a power-hungry pretty boy. And Bu Mper Lee (Bumper to her friends) was a fetching, *zaf-tig* heiress who'd abandoned feminism for the profitability of the spiritual path.

Well, to find out whether Emma escapes the Vishnu torture chamber, and how she almost totally blows her chances with Roseanna Baynetta, the hottest ticket on the West Coast, you'll have to read the book. But you'll want to do that anyway, since you really don't want to miss out on the success of the Women's Benefit Concert she's trying to help organize.

The truth is, Emma's kind of a wacky sort. But that's all right; she fits in well with the absurdist world around her. A world where smack addict rock stars with green hair find God and start writing lyrics that could do double duty on the insides of Hallmark cards. And, if Victor isn't one of those feminist detectives whose escapades remind me that life is really as scary and intense as I know it to be, that's fine. Who can take this constant confrontation with reality anyway?

Me, I'd rather stay home reading about Emma Victor. She's the kind of heat I like to have around the house. □

Blumenfeld

Continued from page 11

wishes to add in closing?

Warren: It's very difficult for me to forget what it was like growing up as a young gay man in the suburbs of Los Angeles. I walked around the libraries looking at all of these incredibly negative, homophobic books and developed a concept of myself by reading these books. I wish there was a *Looking at Gay and Lesbian Life* at the time that I could have used as a resource, which had a vision of a positive gay, lesbian and bisexual identity. That was my major motivation for getting involved in this project. □

Cooking

Continued from page 9

right." This, I think, is a major shortcoming, and destructive to the essential nature of Jewish cooking, which is a very personal thing. Perhaps it's not something you can learn from a book.

So what does it matter if they have 17 different kinds of *kugel*, a whole chapter for *Pesach*, and three separate recipes for *gefilte fish*, including one from some woman from Texas that uses fish native to the Gulf of Mexico? So what if there are Sephardic recipes mixed in with the Ashkenaz? Do you think I care that there are detailed instructions on how to braid *challah*, roll *strudel*, and stuff cabbage? And what about these recipes: *Pesachdik* (sic) Japanese Pumpkin Soup, Kasha Tostada Salad, and Wild Rice and Goat Cheese Salad? Which Old Country do you think they came from?

Personally, no matter what they had in there, I would not buy this book. It's well known that all the best Jewish cooks leave a few things out when they give their recipes away, just so you know who makes it best. Why do you think those goody-two-shoeses at Sha'ar Zahav, who happen to be donating some of the proceeds from this book to the Food Bank of San Francisco, are any different from the rest? My advice to you is this: save your money, and wait until I get a job that pays good, or maybe an investor with a little spare change. I'll make the videos. They'll be a very personal, informative introduction to the fine art of Jewish cooking. Much better than you could get from a book. I'm telling you: wait. Of course, you could starve by then. □

Victims no longer

Continued from page 7

not such confrontation is a desirable thing), and what it means to forgive the abuse. In general, all of the chapters on the recovery process are very strong.

Unfortunately, these important chapters are relegated to the second half of the book, which nearly stands on its own through references to the same issues that are raised in the first part.

I was saddened that the introduction to *Victims* was written by Ellen Bass, who co-edited *I Never Told Anyone* and is a co-author with Laura Davis of the more recently published *Courage to Heal*. Although I am indebted to Bass for her work in the field of abuse, I would have felt more comfortable having the introduction written by a man, or at least by a woman who had written about the problems faced by male survivors.

Imagine me, a man who had only read about the effects of childhood sexual abuse on women, reading through Bass' introduction to find that the only survivor quoted is a woman! As a survivor, this introduction told me that the book was not written for me or people with my problems. Lew spends a great many pages telling the reader exactly the reverse. It seems silly to sabotage the effort in the first few pages.

But despite its shortcomings, *Victims* is an important work. And many of its problems could be solved if it were merely reorganized and condensed. (It could also benefit from an index.) A book that is nearly 400 pages long is a formidable volume to hand to a person who is in the middle of the recovery process. When I was in therapy, I wanted something quick to read. *Victims* does contain an invaluable resource guide for male survivors as well as a guide for friends of survivors.

Let us hope that the next book about men's experiences with incest is written by survivors themselves. *Victims No Longer* would make an excellent accompaniment to such a volume. □

Mindfulness

Continued from page 10

accept the values and judgments of the heterosexual context in which we are raised. We are mindless, inventive, and our mindlessness dooms us.

The act of coming out, however, is an action of mindfulness. We are able to accept new information, challenge stereotypes and paradigms, outgrow long-held ideas. We're able to think for ourselves, define our lives and our values, and — despite its hackneyed tone — be all that we can be. By extending Langer's analysis, we might find some clues as to why so many gay men are involved in the arts and other creative areas. The ability to burst apart categories, look at things from new perspectives, and defy traditional

bigotry which has no mindful basis is critical to the creative process. In fact, many would explain the creative process as a constant process of recreating oneself and one's identity.

Likewise, Langer's book begins to provide some explanation for some of the priorities which have characterized lesbian feminism. The commitment of lesbian feminists to constantly examine and recreate language ("womyn," "womoon," "wimmin," as well as the endless debates on "gay" vs. "lesbian," "disabled" vs. "physically challenged," "artificial insemination" vs. "alternative fertilization") is as indicative of this community's essential mindfulness as of its understanding of cultural power. What many of us see as a compulsive drive towards political correctness might instead reveal the inability of many women to shift into a mindless mode.

In fact, this book strikes at a number of issues underlying contemporary feminism as well as gay liberation. Langer provides documentation from her experiments to support her claim that "even people who have achieved a strong sense of competence can find it eroded by mindlessly accepted labels." For example, she describes a woman who, before marriage, balanced her own checkbook, but during the marriage became unable to balance it and let her husband take over the task. In a section on "Creativity and Conditional Learning," Langer shows how the ability to make choices increases one's creativity, sense of possibility, feeling of investment and responsibility, and future mindfulness. The implications for women's reproductive rights are staggering and explain why certain feminists have long asserted that the rights to choose abortion, the right to work outside the home, the right to choose to love women were not solely matters of civil liberties, but would ultimately have a liberating impact on our culture.

The implications of this book in the era of AIDS are most profound and it is in her discussion of how our mindsets determine our health (and even our lifespans!) that Langer is most radical in her thinking. An amazing experiment, in which a group of old men were taken on a retreat and told to be who they were 20 years ago in an environment that was constructed to be 1959, showed that various physiological changes that we accept as part of aging appear to be at least in part caused by the way we think aging will affect us. Langer's proof that the power of the mind to impact health leads to one's imagining the affect that the concept "AIDS is a fatal disease" has had on people with AIDS — did they die of the disease or the mindset? Is the disease part of the mindset?

These are not new concepts, yet people who have found it easy to dismiss Louise Hay and other holistic AIDS spokespersons will have a difficult time rejecting this Harvard professor's data. The heroism of AIDS activists — resisting doctor-centered treatment, challenging the FDA and NIH, scrutinizing scientific explanations regarding HIV — is seen, after reading Langer's book, as simply an assertion of mindfulness. Being in-the-day, alive and aware — all characteristics encouraged in people with AIDS — necessitates the relinquishing of old mindsets and the development of acute mindfulness.

Days after completing reading this book, I came to believe that, in fact, the 20 year history of the gay and lesbian liberation movement has been a history of developing mindfulness in this broad and diverse population. Even our tidy slogans — "Question Authority," "A Woman Without a Man is Like a Fish Without a Bicycle," "Gay is Beautiful," — could serve as chapter headings in this book that is essentially about how being alert, asserting one's unique perspective, and challenging the status quo can make us more alive. At its most basic, *Mindfulness* is a powerful manifesto urging the empowerment of all people. □

Red

Continued from back page

door before he could answer, I got off the bus to go home.

A few minutes later, I was in the door. My roommate moaned, "It's hot" and then she said, "Great pants, like the color." "Yeah, thanks" I mumbled, and then I started to cry. What she doesn't realize is that for a fat woman to wear red pants is an act of revolution. □

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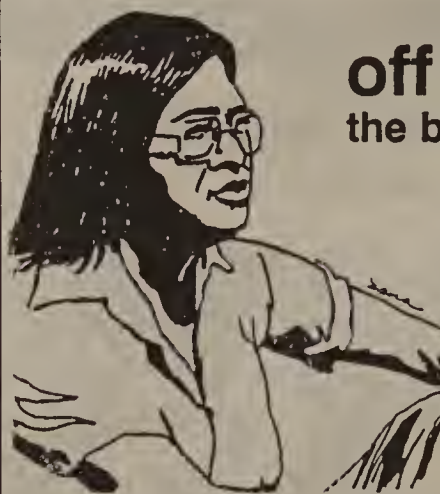
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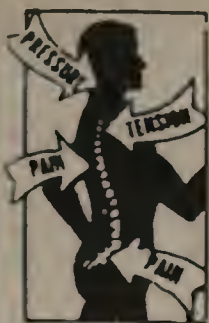
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Mike Lew

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ings close in age, for example, or people in
their teens?

This is a common question and a difficult one, made more difficult because there are people who make excuses for child abuse on the grounds of sexual freedom. You have to look at the effect on the child. First of all, if behavior has to be kept secret, chances are there's something wrong; and secondly, if the child feels that there's something wrong, chances are there's something wrong.

But can't this secrecy get mixed up with the need for secrecy around homosexuality?

I believe that sexuality between adults and children is always abusive, because there's always a power differential, some coercion involved. A child is looking to get his or her genuine needs for caring and affection met. If that's sexualized by an adult, it's abuse.

I do think that if a survivor is gay, he may be less likely to label the incestuous behavior as abuse, particularly if there was any element of enjoyment in the sexual activity. And there often is. We're complex individuals, and things are rarely totally one way or another. For some men the attention they received from the perpetrator was the only appearance of positive, caring attention that they ever experienced as boys, particularly if they came from physically violent or neglectful families. It's a mistake to assume that the child does not love the person who is abusing him or her, but the reality is that children deserve love and caring and affection without having to pay for it sexually. It's been my experience that if there's any enjoyment involved whatsoever, the survivor is a) less likely to define the experience as abuse, b) more likely to forget it happened, and c) more likely to label him or herself as the initiator, as having "looked for it." No child deserves to be abused, no matter how "cute," "seductive," or "willing" he or she is. If a child throws him or herself on an adult's lap naked and says "Take me," it's the adult's responsibility to get the child off the lap, get the clothes on and defuse the situation.

I try to keep my definitions as inclusive as possible, because in my experience survivors will try their best to exclude themselves from any definition. In sharp contrast to the myth that people make up abuse histories in order to get attention, to "jump on the bandwagon," I've found that if anything, survivors tend to minimize their experience.

In your book you talk about how male socialization contributes to the difficulty some men have in recognizing themselves as having been victimized.

There are far more similarities than differences between male and female survivors on these issues, and the differences that do exist are mostly ones of degree or emphasis rather than qualitative differences. Having made that disclaimer, though, I do see some differences in socialization that might make a boy who's victimized more inclined to deny it or try to redefine it some way. Although it's wrong that as a society we accept a woman's role as victim, we do. Of course, the negative side of that is that women are seen as inferior. The positive side is, having recognized that women can be victimized, we can also recognize women's need for help and recovery. Men are supposed to be strong and be able to take care of themselves in any situation. Look at the way we treat a little boy who starts to cry. He's told to stop behaving like a little girl, to stop being a baby and be a man. He's not a man. He's a boy, and he's crying because it hurts. But he learns that if his victimization gets recognized at all, it means he'll be seen as other than, read "less than," a man; as weak, a woman or a wimp or a "faggot."

What effect do you see this as having on a boy's emerging sexuality?

In my experience, a question asked over and over again by all male survivors (and probably by most women) is "Why me?" The question gets asked somewhat differently by heterosexual men and gay men. Heterosexual men tend to ask, "Does this mean that I'm gay?" Men who have never felt a same-sex attraction worry and wonder about this.

For gay men there are two why-me questions: "Did this happen to me because I'm gay?" and "Is this why I'm gay?" Unfortunately in many cases the answer to the first question is yes. I think that many gay

children were abused because they're gay, or their abuse was justified because they're gay. Whether a child is actually gay or not, if he appears to differ in any way from the accepted, expected very heterosexual and butch model of what we consider a "boy" to be — if he's "effeminate," weak, creative — many people will see this as a license to abuse him. This is another example of homophobia.

The other question is whether there's a causative relationship between child sexual abuse and homosexuality. Virtually all gay male survivors ask it. The answer is, we have no evidence that this is true. When gay men explore their own histories, by and large they discover that they have memories of gay feelings before the abuse. If there were a cause-and-effect relationship, there would be far fewer heterosexual male survivors — there are millions — and we would find greater differences based upon whether the perpetrator were male or female.

In the past year or so, a lot of women survivors have started talking about female perpetrators, and some have been saying that if incest in general has been "the best-kept secret," the existence of female perpetrators has been the second-best-kept one. Has there been a similar process for men?

Absolutely. We haven't fully recognized that there are a great number of female perpetrators. In my male survivor recovery groups, I've found that when there was a female perpetrator, memories are more likely to be blocked, to be recovered later. There have been men who started in my groups with very clear memories of abuse by a man, and several weeks later, in the middle of a session, have said, "Oh my god, my mother too!" with a look on their faces of sheer terror or amazement.

Although we're getting increasing reports of abuse by female perpetrators, both of male and female children, the literature still tends to refer to victims as "she" and perpetrators as "he." If someone who was abused by a woman keeps hearing that abusers are men, he or she is likely to feel that what happened didn't really happen or wasn't abuse.

When abuse of a boy by a female perpetrator is acknowledged at all, it gets discounted. The French are particularly good at romanticizing intergenerational sex in their literature and films, particularly between older women and children, seeing it as initiation into adulthood. Again, because of male socialization, men (and therefore boys, because we see boys as "little men") are supposed to be up for sex at all times — as long as it's "acceptable" heterosexual sex. The boy gets put into a double bind with a female perpetrator. If he enjoyed any part of it, it doesn't get defined as abuse. If he didn't enjoy it, that means he's gay.

Just as the family is sacred in our society, mothers are particularly sacred. We think of them as the last line of defense and protection for a child, and by and large they are. But when that last line of protection becomes the abuser, where does the child turn? Often the child turns the blame on himself or herself, believing, "If I were better or nicer or different, I wouldn't be abused." Defining oneself as responsible is a way to take power in an otherwise terrifying and irrational universe. Once again, the reality is that children are never responsible for the abuse.

What does this mean for establishing relationships in adult life?

The primary issues for all survivors — male or female, gay or straight, regardless of age or background — tend to be shame, intimacy, fear, grief, and trust. These issues are going to affect any relationship that the survivor enters into. Abusing children is a way of lying to them about the nature of love, intimacy, sex, caring. Where would abused children learn to distinguish danger from safety, when the very people who were supposed to be the safest were dangerous? Consciously or unconsciously, abused children see the world as a completely safe or completely dangerous place; people get divided into victims or abusers. Knowing how bad it feels to be a victim, some abuse survivors know that they could never do that to another human being. In that case, they may become revictimized themselves — studies have shown that people abused as children are far more likely to be victimized as adults — or they may become protectors.

Knowing how bad it feels to be a victim, some people feel like the only alternative is

Continued on page 16

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Mike Lew

Continued from page 15

to be an abuser. A lot of men come into treatment because they've heard the mythology that abused boys become men who abuse. What this is is a twisting of a statistic. I think it's reality that virtually all child abusers were themselves abused as children. The reverse, however, is not true. The great majority of abused boys don't become child molesters. What they become is hurt. And unless the hurt is addressed, it gets acted out in some way. Very often it's turned inward. Male survivors very commonly have drug or alcoholic problems. Many become workaholics, which is an acceptable numbing technique for men in our society. The workaholic gets rewarded financially, often becoming a pillar in his community. I've seen ultra-body builders and marathon runners, a lot of male anorexics and bulemics, as well as people addicted to sex, love, credit cards, shopping, television — any numbing or distracting behavior.

Very often men will come into treatment with me when they're about to become fathers or when their children near the age that they were when they were abused. They'll say to me, "I need to stop the cycle, I don't want to abuse my child." If I ask them, "Have you ever felt like abusing your child?" they'll say, "Of course not, but I've heard...." This mythology about abused boys becoming abusers has robbed the world of a lot of potentially excellent fathers; many men defer becoming fathers or decide never to become fathers because they don't want to risk becoming abusive.

How do you work with a client if he has in fact become a perpetrator?

I distinguish between people who feel like perpetrators and people who actually are, because I've never met a survivor, male or female, who didn't feel like a perpetrator on some level. I choose not to work specifically with abusers; I don't have expertise working with them, although I'm glad that there are people and programs that do. I firmly believe that people cannot recover from their own sexual abuse while they're abusing another person.

Do people ever fully recover from the effects of child sexual abuse?

Absolutely. My book is about recovery, not about gory details. If I get nothing else across in the book or in this interview, I want people to know that recovery is possible. There are many roads, there's no one way to go about it. But there are some guidelines. There are other survivors, there are organizations, groups, therapists who understand these issues and know how to work with them. In the book I talk about how to go about looking for a therapist, about the various advantages of peer-led and professionally-led groups. I can't overestimate the power that comes from telling your story to people who not only can listen and believe you but know what you're talking about because they've experienced similar things. Unlike when the experience was happening to you, you not only don't have to do it alone, but you really *can* 't do it alone. An important step toward recovery is breaking the silence, because silence and secrecy are the glue that keeps abuse firmly in place. Keep on telling people until you find someone who is willing to listen, because not everybody is ready to hear this. Chances are the first time you tell you're going to be pretty rigid, pretty numb. But keep on telling people, and gradually you'll begin to attach the feelings.

The bad news is that recovery is difficult, it's painful, and it takes a long time. Some say it's a lifelong process. The good news is that you don't stay at the same level of pain at all times. There is joy along the way. The intensity shifts. We go through the painful feelings not to sit on them, but to get through them and come out the other side.

It's essential that survivors confront the abuse; for some people, this may mean actually confronting the perpetrator face-to-face. But what is necessary is that survivors find some way to come to the head-heart-and-gut realization that they weren't responsible, never deserved the abuse, and that the responsibility belongs 100 percent on the shoulders of the people who did it. Often people find it useful to organize support groups, write letters to newspapers, advocate for social and political resources and for changing laws; I recommend, though, that people not leap into doing work for other people until they've done some work

on themselves, or this can be a distracting or numbing technique as well. You — the reader who is a survivor or might be, who thinks that something might have happened to you — deserve support, help, allies, and respect in your own healing process. I recommend that you not write your memoirs until you've actually gotten the support that *you* need.

How do you feel about doing this work?

It's taken over my life! I can't think of more than a handful of conversations I've had in the past few years where the topic of sexual abuse hasn't come up. I often get the question, "Isn't it depressing? Isn't it difficult?" It is difficult, but it's only depressing in a certain sense: yes, it's awful to have to hear about the things that happen to children. But what keeps me excited and alive is that I come into daily contact with men and women of extreme courage and creativity and intelligence. I have tremendous respect for the people I work with. And for the first time in my life, what I'm doing, what I think is important, and what I'm good at have come together. It feels right. □

For info on Mike Lew's groups and workshops for male survivors, call Next Step Counseling, 617/332-6601.

Some Other Resources for Male Survivors

Survivors of Incest Anonymous (SIA), self-help 12-step recovery program for male and female survivors. Boston area: send sase to Meeting Lists Projects, P.O. Box 263, Dorchester, MA 02124. Other cities: write SIA World Service, P.O. Box 21817, Baltimore MD 21222, 301/282-3400.

P.L.E.A. (Prevention, Leadership, Education, Assistance), publishes quarterly newsletter and resource lists for male survivors. Box 59045, Norwalk CA 90642, 213/863-4824.

Looking Up, provides newsletter, public education, workshops for male and female survivors. Box K, Augustus ME 04330, 207/626-3402.

National Child Rights Alliance (NCRA), Box 322, Cambridge MA 02140.

National Child Abuse Hotline, offers referrals and advocacy. 800/422-4453.

Voices in Action, resources for male and female survivors. Box 148309, Chicago IL 60614, 312/327-1500.

Male sexual abuse survivors group (non-offending only). Meets first Thurs. of every month in Cambridge, Mass. at Cambridge Ctr. of Commerce conference room, 859 Mass. Ave. 8:30-10pm. \$5. 617/498-9881.

New England

Continued from page 3

The Connecticut bill has been introduced every other year — non-election years — since 1979. In 1987, the bill passed through the Senate, and lost in a heartbreaking tie vote in the House. That year, the bill passed out of the House with four amendments, including a statement that the legislation does not condone homosexuality. It was also passed in the Senate with a fifth amendment tacked on which exempted religious institutions. When it arrived back at the Senate to be approved with the new amendment, however, it lost. Carla Odiaga, co-chair of the Hartford chapter of CCLGCR, said "Some [legislators] said it must not be a good bill if it needs five amendments. It was almost like some people were looking for an excuse not to have to vote for it again."

This year, the bill was re-worded to incorporate some of the 1987 amendments, but it was voted down 79-71 in the House. Bill supporters say that legislators sighed with relief, believing they would not be confronted with the issues for another two years. But lesbian and gay activists, angered by the loss, have decided to change their tactics for getting the bill passed. "We're not going to be polite and quiet and play by the rules anymore," said Odiaga.

The day following the bill's defeat, CCLGCR sent a pink carnation to each of the 71 legislators who voted in favor of the bill, and a pink triangle, with an explanation of its historical significance, to each of the 79 who voted against it. A group of activists also stood along the walkway to the State House wearing pink triangles to greet opposing legislators, saying, "We will not disappear." □

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236-0365

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RED SUN PRESS
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Jamaica Plain, MA 02130
524-6822

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RELIGIOUS ORGANIZATIONS

AM TIKVA
Boston's Community of Lesbian and Gay Jews
P.O. Box 11
Cambridge, MA 02238
Events phone: (617) 782-8894

Metropolitan Community Church of Boston
131 Cambridge St., near Gov't Ctr., Sunday Worship 7pm, Open to all
A church of the Lesbian and Gay Community, 523-7664

St. Paul's Western Orthodox Church
351 Boylston St., Boston
(617) 227-5794
Mass every Sun. 5:30pm
Serving the Gay & Lesbian Comm.

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SUMMER SUBLET

Lesbian couple looking for one or two more people (couple fine). 2 rooms available, if one person \$200 each, 2 people \$150 each. Apt. is available June till Sept., possibly longer. In West Somerville. Call Patti 666-3920. (44)

LF seeks LF to share smoke-free home in Allston near T. Sauna, deck, garden, W/D, common spaces, two private rooms for you. \$450/month plus 1/2 utilities. Available now. 783-3580. (44)

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LF couple w/2 dogs and cat needs 2 B/R rental in W. Bridgew. Easton Canton area. For July 31, lv. msg at (508) 888-3893. (44)

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East Side. Elegant Victorian 6 rooms. 2 bedrooms. New heating. Security system. Parking. Appliances. Lease, \$600. (401) 331-8735 or (617) 924-7954. Call collect. Leave message. (45)

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GCN SPECIALS

The GCN features dept. could really use someone to help keep track of the books for review, correspond with publishers, etc. About 3 hrs a week. We'll love you forever! Call Steph at GCN: (617) 426-4469.

TRANSCRIPTION VOLUNTEERS NEEDED

GCN has so many fascinating taped interviews!! But we can't transcribe 'em as fast as they get taped. If you can help out, even for a few hours, call Steph at (617) 426-4469.

DICTIONARIES NEEDED!

The average educational level of prisoners is junior high school (meaning that many haven't even finished elementary school). Both because they have "time" now and because they need to understand the pretentious "legalese" and other language of the system, they need dictionaries.

Please consider keeping an eye out for "deals" and picking up a few for us to send out. THANKS!

GCN News and Features writers need cassette recorders. If you have a working one that you're not using, or want to donate one, it would be well used. Thank you.

PUBLICATIONS

Mell Greene Art New Now Lists: Public \$25.00. Private \$125.00 Secret \$250.00 Picasso the Younger. P.O. Box 5727 Boston Mass 02114. Sets with color sculpture A-Ink. (44)

Do you need facts about menopause? Does the stereotyping of older women make you angry? Do you want to be part of an Older Feminists Network? *Broomstick*, a bimonthly national magazine by, for and about women over forty. Annual subs (US funds only) U.S. \$15, Canada \$20, Overseas and Institutions \$25. Sliding scale available. Sample copy \$3.50. 3543 18 St. #3, San Francisco, CA 94110.

BAD ATTITUDE

A lesbian sex magazine. Irreverent and Hot! \$12 for one year's subscription (3 issues). B.A. Inc., P.O. Box 110, Cambridge, MA 02139. (16.33)

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OFF OUR BACKS

Lively, down-to-earth feminism in the nation's oldest women's newjournal. Analysis, reviews, conference coverage, and news — on health, feminist theory, reproductive rights, civil rights and political work among working, disabled, incarcerated, old, and poor women, women of color, lesbians and women from every continent. \$15/11 issues. Trial sub: \$4/3 issues. oob, Dept. GCN, 2423 18th St., NW, Washington, DC 20009. (ex)

WOMEN'S REVIEW OF BOOKS

monthly review of current feminist writing. Since 1983. Our readers span the U.S., Canada, and abroad. Subscriptions: \$15/U.S., \$18/Canada, \$25/institutions. Free sample on request. THE WOMEN'S REVIEW, Wellesley Women's Research Center, Wellesley, MA 02181. (ex)

BLACK/OUT

Special 10th Anniv. edition of *Black/Out* now available. This bi/annual magazine from the National Coalition for Black Lesbians and Gays contains essays, reviews, poetry, news and announcements concerning the Black Lesbian and Gay community. Sample copy \$6 plus \$1 postage. 1 year subscription (2 issues) \$10 to BLACK/OUT, c/o NCBLG, 19641 West Seven Mile, Detroit, MI 48219. (ex)

OUTRAGEOUS WOMEN

A journal of woman-to-woman S/M. Fantasy, analysis, erotic art and much more. Sub: \$13/four issues. Single issues \$4. Must state you are over 18. SASE for info. P.O. Box 23 Somerville, MA 02143. (ex)

WOMEN OF POWER "A Magazine of Feminism, Spirituality, and Politics," an inspiring international quarterly publication. Subscriptions \$22 for 4 issues; single issues \$6 plus \$1 postage. P.O. Box 827, Cambridge, MA 02238, telephone (617) 625-7885. (ex)

ON OUR BACKS

The sexual orientation magazine for lesbians, is 48 pages of erotic fiction, features, plus timely sexual advice and news columns. We are quarterly, national, unique and provocative. \$15/yr. sub or \$5 current issue to: ON OUR BACKS, P.O. Box 421916, San Francisco, CA 94142. (ex)

PUBLICATIONS

LESBIAN CONTRADICTION

A Journal of Irreverent Feminism. Quarterly of commentary, analysis, reviews, cartoons & humor by and for women who agree to disagree—who are still political, but not necessarily correct. Sample \$1.50; sub. \$6; more if/less if. LesCon, 584 Castro, No. 236G, SF, CA 94114.

ORGANIZATIONS

OLDER LESBIAN ENERGY

Social and support group for women over 40. P.O. Box 1214, East Arlington, MA 02174. (15.48)

BLACK AND WHITE MEN TOGETHER

Multiracial group for all people. Call (415) 431-1976 or write BWMT, suite 140, 584 Castro St. SF, CA, 94114. (16.1)

BOSTON ALLIANCE OF GAY AND LESBIAN YOUTH

Social support group for youth 22 and under. Wed. night general meeting from 7:30-9pm. New persons meeting at 6:00. Women's meeting at 6:45. Call 523-7363 for info. (15.32)

MAN/BOY LOVE

Intergenerational Love Support Group. World wide news, art, opinions. Application, information free. Bulletin \$1.00 NAMBLA, P.O. Box 1923, St. Louis, Missouri, 63118. (7)

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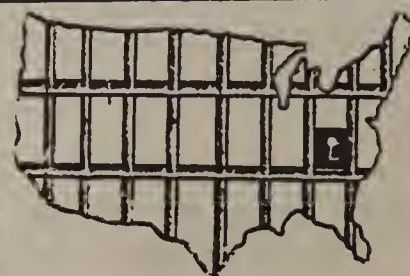
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236-1848

Prisoners Seeking Friends

TO ALL THOSE, IN & OUT OF PRISON, WHO FIGHT AGAINST THEIR BONDAGE. Alexander Berkman, *Prison Memoirs of an Anarchist*



SURVIVAL Sourcebook

Information on: finding a place to live, employment, insurance, getting some education, health, alcohol/drug issues, parole, veterans benefits and more. Written in 1982. Available for \$10 from: Contact, Box 81826, Lincoln NE 68501. (Contact also has an up-to-date referral service for finding jobs and housing when you are coming out of prison. For this info, write at least 4 months before leaving.

Prison PORNO!?!

Early this year Judge Harold Vietor, a Federal district judge in Des Moines has ruled that prisoners should be entitled to the same magazines available to other people in Iowa, in Dawson et al v. Scurr, et al, U.S. District Court for the Southern District of Iowa No. 81-737-D.

Each day the Cal. Dept. of Corrections makes life harder on the gay prisoners, especially here at Folsom. They don't show any respect for a gay person and I am lonely for human contact. A Gay person that's sentimental, honest and not frightened of writing and sharing the most basic need of all, Thought. I'm a 44 yr old Black and I will answer all who write. Virgil L. SMITH, PO Box 29 — C-00408, Fac.C-7125-L, Represa CA 95671.

Bi-male wishes to correspond with someone for long term companionship. Good sense of humor, poet (authorized), huggable, and in need of being seen for what I am and not for my 'record'. Marvin AMELL, PO Box 14—MCN, Concord, NH 03301.

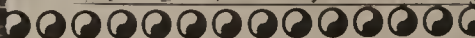
Super Fine Luscious Well Hung Red Head seeking sincere relationship. Hobbies are weightlifting, boating, singing, reading and making new friends. Let's do it! Russell MOORE, 101332, Beaver I-B-15, Box 174, St. Gabriel LA 70776

I would like to write someone. Race and age not important. I like rock music and old cars. Bruce BRICK, 145616, Box 514, Granite OK 73547.

Puerto Rican and Black bisexual male into just about everything would like to find someone who'd cum to visit and write to me. You'll be glad you did. Marvin THOMAS, 85B 1673, Box 618, 135 State St, Auburn NY 13021.

SMILES

Hello, I am Lacy. I long to grasp someone's attention. Smiles never to up in price or down in value. Thank you. Smile. Talmadge LACY, 85A 2591, Box 2000, Pine City NY 14871.



Bi-male, 36, looking for friendship. What kind of person am I? With the stigma of being a person hanging over my head you may even ask yourself why get involved? Is he worth it? Well, I've faced rejection for 12 years and I'm tired of it. I am not some sort of leper. I am just a man who has made a mistake and because of it is starting to be alienated from the outside world. I often don't care about myself anymore but need to get out of that slump and change. Please write and let's be friends. Tep WRIGHT, Rt 1 Box 36, Jackson NC 27845.

Tall, handsome Bi-Black male (John Homes type) seeks loving and lasting friendship with other gay or bi males. Race not important at all. Robert BENTON, 1115, Star Rt, Reidsville GA 30499.



I most enjoy outdoor sports. I love music and romantic evenings. I'm a very happy go lucky person, open and sincere. I would like to have a penpal. Thank you. Judy DOSTY, 21551, 610-1-60 UP, PO Box 9, Avenal CA 93204.

FREE to Lesbian Prisoners

Common Lives/Lesbian Lives PO Box 1553, Iowa City IA 52244

Reclaiming Box 14404, San Francisco CA 94114

Sinister Wisdom Box 3252, Berkeley CA 94703

Off Our Backs 2423 18th St. NW (212), Wash DC 20009

Maize—Word Weavers Box 8742, Minneapolis, MN 55408

Lesbian Contradiction 584 Castro St.(263), San Francisco CA 94114

Goddess Rising 4006 First Ave NE, Seattle WA 98105

Lesbian Connection (Diner Women's Ctr) PO Box 811, East Lansing MI 48826

Waves (Puget Sounds Progressive Voice) 1017-B East Pike, Seattle WA 98122

Woman of Power Box 827, Cambridge MA 02238



Lonely dove seeks someone to write long hot sexy letters to. Hairly ass, nice sense of humor. Please write. Glenn DOVE, 341707, Rt 1 Box 150, Tennessee Colony TX 75861.

Gay man, 30, looking for a true penpal who takes the concepts of life seriously. Very lonely and need someone to talk to. Your photo gets mine. Any race, color or age, please write. Michael MARTIN, EF-131881, M-2 3/2, Reidsville GA 30499.

I would very much like to place a personal penpal ad if possible. My interests are reading, films, writing. I'm 33, very loving and sensitive in nature. I would prefer someone a little older and somewhat dominating in nature. Bruce AMICK, D-70418/4-A-111-U, PO Box 1902-B, Tehachapi CA 93561.

Young gay male looking for correspondence and friendship with others on the outside. Stephen POWELL, 153691, Box 3500, Staunton VA 24401.

Lonely for mail, sex, love and friendship. I am a leather top man, very well endowed. Your photo gets mine. Stamps are a great help if you can send some, but not a must. Write to: Everett LOHRBACK, Box 2 — 17684, Lansing KS 66043.

I am girly looking

I'm Spanish & Indian blend, very clean inside and out. Personality wise I'm quiet yet I do possess right timing in when to express kind words. I have been compared with a nice Lil Kitty Cat. I do not believe in playing with others feelings, and I like soft rock, classical and progressive Jazz a lot. I also love to spoil and be spoiled. I act like a true female without drawing ridiculous attention to myself, like some queens I know. J. Angel VARGAS, D-70236, 480 Alta Rd, San Diego CA 92179.

I'm seeking friendship with a man on the streets. I can't write other prisoners. I'm 23, love writing hope to hear from someone out there. Jimmy HOPPER, 134188, Box 514, Granite OK 73547.

The greatest thing in life is to be in harmony with other people. The saddest thing is to be isolated (in prison) from those people who can bring you harmony. So I am appealing to you to bring in my life some of that harmony that is necessary to sustain me. (I'm not allowed to write other prisoners.) Phillip BYERS, 77A 1830, Box B, Dannemora NY 12929.



Calendar



Lisa Sette

3 Saturday ☐ **Moving Violations** pictured here before last year's ride. This year's ride will benefit the Susan Galvin/Martha Alsop Memorial Fund for work with survivors of childhood abuse. Info: 776-4316.

Please Note: Calendar listings must be received by the Monday before the week of the event. Photos encouraged. Please specify if event is/ is not wheelchair accessible and/or sign language interpreted. Please use our format as a guide for listings and put each event on a separate sheet, if possible.

27 Saturday

Springfield ☐ **At Home with Themselves:** photographs & interviews by Sage Sohler of gay/ lesbian couples. Zone Art Center, 395 Dwight. Thru 6/18. 413/732-1995.

28 Sunday

Boston ☐ **Anti-War Memorial Day Dance** by Rock against Sexism to benefit War Resisters League. 1270 Club, 1270 Boylston. 6-10pm. \$2.

Cambridge ☐ **Indigo: A Club for Women** celebrates Memorial Day, 823 Main St. 8-2am. 497-7200.

Boston ☐ **Memorial Mass for PWAs** who have died. Arlington St. Church. 351 Boylston St. 5:30pm. 227-5794.

Boston ☐ **Alliance of Mass. Asian Lesbians & Gay Men** discuss "Coming Together & Celebrating Our Heritage." Potluck. 80 Fenway, Apt. 51. 262-6670. Asian only.

29 Monday

Boston ☐ **Fifth Annual AIDS Candlelight March** begins at Government Ctr. at 7pm. Interfaith service to remember PWAs who have died. 8pm at St. Paul's Cathedral, 138 Tremont St. 542-1179.

31 Wednesday

Malden ☐ **Lesbian Faculty Members** meeting, potluck dessert. 7pm. Karen, 321-3569.

Randolph ☐ **Doshie Powers** performs at the Randolph Country Club from 9pm-midnight. \$3.

Allston ☐ **Artist/comedian Annie Griffin** in "Almost Persuaded." Double Edge Theatre, Comm. & Brighton Aves. Thru 6/4. 8pm. \$13.50-15.

Boston ☐ **Greater Boston Les/Gay Political Alliance** training to register les/gay voters. City Hall, Rm. 241. 6-7pm. Steve, 232-5189.

1 June Thursday

Boston ☐ **GCN Production Night.** All welcome. Proof-reading starts at 5pm. Paste-up after 7pm. 62 Berkeley St. near Arlington and Back Bay T-stops. 426-4469.

2 Friday

Boston ☐ **GCN Mailing.** Come help stuff the paper and meet new friends. 5-10pm. 62 Berkeley St., near Arlington & Back Bay T-stops. Info: GCN, 426-4469.

Cambridge ☐ **Dianne Davidson** and her band at Nightstage. 7:30pm. \$12.50. 661-1252.

Brookline ☐ **Am Tikva's Oneg Shabbat Service.** Brng something sweet to eat. Workmen's Circle, 1782 Beacon St. 8pm. 782-8894.

Cambridge ☐ **River Festival** celebrating diversity with art, music, dance, martial arts demonstrations. For schedule, 498-9033. Thru 6/4.

Cambridge ☐ **Open Your Heart to All** benefit concert for Spring Hill and CEASE, animal rights group. Paine Hall, Harvard U., 7:30pm. \$10 advance/12.50 door. 864-9181.

Portland, ME ☐ **Maine Lesbian/Gay Chorus** premiere at pre-Pride event. Plus poetry, open mike. First Parish, 425A Congress St. 7:30-9:30pm. Free. 207/883-6934.

3 Saturday

Somerville ☐ **Moving Violations Motorcycle Club** sponsors 100-mile ride to benefit Susan Galvin/Martha Alsop Memorial Fund to further their work with survivors of childhood abuse and other traumas. Kate, 776-4316.

Cambridge ☐ **Karate Demonstration & Benefit Dance.** Sponsored by Sanchin Women's School of Karate and Self Defense. Old Cambridge Baptist Church, 1151 Mass Ave. 8:30pm. \$5 more/less.

Boston ☐ **The Dimensions of AIDS Treatment** with ACT UP. Sherman Student Union, B.U., 775 Commonwealth Ave. 1-4pm. 492-2887.

Jamaica Plain ☐ **The Lavender Ball** sponsored by J.P. Les/Gay Neighbors. Dancing, refreshments, buffet. 9pm-1am. \$6 advance/\$8 door. Margaret, 524-8070.

Portland, ME ☐ **Lesbian, Gay & Bisexual Pride Day.** Parade starts at Longfellow Sq. at 1:45pm. Rally at City Hall. 207/883-6934.

Tewksbury ☐ **Gaylaxian Sci-Fi Society** meets. Authors Melissa Scott & Lisa Barnett speak. 1pm. 508/597-5862.

4 Sunday

Cambridge ☐ **A Passion for Life: Stories & Folk Arts of Palestinian & Jewish Women.** Opening reception at 4pm. Also 6/5 at 7pm. Cambridge Multicultural Arts Ctr, 41 Second St. Exhibit & events thru 7/29. 661-8288.

Brookline ☐ **Art Auction to benefit Brookline's Sister City: Quezalguaque.** Come after AIDS walk. Classical music & poetry. 92 High Street. Auction begins at 5:30pm. \$15/\$25 for two. 277-7867.

Boston ☐ **Exhibition by Lesbian, Gay, Bisexual Artists.** Tower Gallery of Mass. College of Art, 621 Huntington Ave. Thru 6/17. 437-7749.

Boston ☐ **From all Walks of Life** pledge walk to benefit AIDS care and research. Registration at 8:30am. at the Common. Walk at 10am. Pledge sheets, info 266-6906.

Somerville ☐ **Gays & Lesbians of Somerville** potluck social. 7pm. Mike, 628-2643.

5 Monday

Cambridge ☐ **Public hearing** to decide the fate of the Human Rights Commission. City Hall, Central Sq. 7:30pm.

Boston ☐ **War Tax Resisters** clinics take place the first Monday of every month (Oct.-June). Community Church, 565 Boylston. 7-9pm. 731-6139.

Boston ☐ **Nat'l Assn. of Social Workers** committee on Gay/Lesbian Issues end of the year barbeque. Cate, 391-2790.

Cambridge ☐ **Coalition for Lesbian/Gay Rights** volunteer sign-up night. 142 Memorial Dr. Rm. 306. 7pm. Rich, 776-6956.

6 Tuesday

Cambridge ☐ **Meeting for Worship** with special concern for AIDS. Friends Mtg. House, 5 Longfellow Park, 7:30pm. Interpreted for hearing impaired. 876-6883.

7 Wednesday

Boston ☐ **Coalition of Black Lesbians and Gays** meets at GCN, 62 Berkeley, near Back Bay and Arlington T-stops. 6:30pm. Bi-weekly. Info: Carla, 524-3370.

8 Thursday

Boston ☐ **GCN Production Night.** All welcome. Proof-reading starts at 5pm. Paste-up after 7pm. 62 Berkeley St., near Arlington and Back Bay T-stops. Info: GCN, 617/426-4469.

Boston ☐ **Wholistic Health & HIV** in the Living Well series at Fenway Community Health Ctr, 93 Mass. Ave. 6-8pm. Free. All welcome. To register, call Paul or Robb at 267-0900.

9 Friday

Boston ☐ **GCN Mailing.** Come help stuff the paper and meet new friends. 5-10pm. 62 Berkeley St., near Arlington and Back Bay T-stops. Info: GCN, 617/426-4469.

Boston ☐ **P'town Revue:** to benefit the capital campaign of the Fenway Community Health Ctr, with Lea Delaria & Kelly Edwards, Big Ed, Carol O' Shaughnessy. Berkeley Performance Ctr, 136 Mass. Ave. 8pm. \$14.50/19.50. 787-8000.

Brookline ☐ **Gay Liberation Seder** with Am Tikva. Speaker Jill Fellman. Workmen's Circle, 1762 Brookline. Bring something sweet to share. 8pm. 782-8894.

Boston ☐ **Women's Convoy to Central America** dance/send-off party. UMass auditorium, 250 Stuart St. 8:30-midnight. DJ: Julie Coles. \$4-12. 524-6209.

10 Saturday

Boston ☐ **Lesbian/Gay Pride March.** Join 19th annual community gathering at 11am at City Hall. Kick-off at noon. 267-2113.

Boston ☐ **Boston Rainbow Coalition Annual Mtg.** Input sought from lesbian/gay community for coming year's agenda Roxbury Community College Cafeteria, 1234 Columbus Ave. Wheelchair access. 4-8pm. Patrick, 288-7632.

Boston ☐ **Open house reunion** of people involved in Boston gay rights movement between 1968 & 1974. Church of St. John the Evangelist, 33 Bowdoin. 4-8pm. Brng a friend. 323-6712.

Weekly events

Saturday

Boston ☐ **The Boston Area Rape Crisis Center** new training session for hotline. 617/492-RAPE.

Boston ☐ **Women's Self-Defense Collective Women's Self-Defense Classes** All ages, abilities. Wed. eves., Sat. afternoons. 574-9433.

Boston ☐ **Body Electric:** Healing with group sensual massage for gay and bisexual men. 551 Tremont. 7:30pm. \$12. 522-9164.

Sunday

Boston ☐ **Boston Alliance of Gay and Lesbian Youth (BAGLY).** Open to youth age 22 and under. 35 Bowdoin St. 2-5pm. 354-6658.

Boston ☐ **Metro Healing healing group** for everyone. Metropolitan Health Club aerobics room, 209 Columbus Ave. 7:30-9:30pm. 426-9205

Boston ☐ **"Boston's Other Voice,"** radio for Gay/Lesbian community with Peter Stuckel. 5/28 Women's and Men's Bisexual Networks. 6/4 Beth Leventhal on lesbian battering. 11pm. WROR 98.5 FM.

Monday

Cambridge ☐ **Healing Circle** group healing. 5 Upland Rd. 7:30-9:30pm. \$5 suggested. 864-1989.

Cambridge ☐ **Coalition for Lesbian and Gay Rights** holds bi-weekly planning meeting. 142 Memorial Drive, room 306. 7pm. 776-6956.

Tuesday

Boston ☐ **Gay Fathers of Greater Boston** meet 1st & 3rd Tues. of the month. Lindemann Ctr., 2nd fl. 8-10pm. 742-7897.

Boston ☐ **Gay and Lesbian Support Group for Adult Children of Alcoholics.** Faulkner Hospital. 8:30-10pm. Intake interview required. 522-5800 x1908.

Boston ☐ **Lesbian and Gay Concert & Marching Band.** No audition necessary. YWCA, 120 Clarendon St. 7:15pm. Joe 625-3304, Zoe 396-2989.

Providence, RI ☐ **ACT-UP/Rhode Island** open meetings. Rocket, 73 Richmond St. 7pm. Bill, 782-9063.

Roxbury ☐ **ACT UP/Boston** meets to confront the AIDS crisis. Room 345, Bldg. 3, Roxbury Community College. 7pm. 49-ACT UP.

Cambridge ☐ **Bisexual Women's Rap.** 5/30 Myth of Bisexual promiscuity. 6/6 The workplace. Women's Center, 46 Pleasant St. 7:30-10pm. 354-8807.

Cambridge ☐ **30-plus Lesbian Rap** 5/30 Picnic at Magazine Beach. 6/6 Partnering. 7-8:30pm. The Women's Center (see above).

Wednesday

Boston ☐ **Boston Alliance of Gay and Lesbian Youth.** Open to youth age 22 and under. 35 Bowdoin St. New persons' meeting 6pm; women and men meet separately 6:45-7:30; general meeting at 7:30pm. 354-6658.

Cambridge ☐ **"Say it, Sister!" WMBR, 88.1 FM.** 7-8pm.

Cambridge ☐ **Lesbian Al-Anon** with childcare. Women's Center (see above). 6:30-8pm.

Cambridge ☐ **MASS ACT OUT** meeting. M.I.T., Building 66, Rm. 126. 7:30pm. 661-7737.

Thursday

Boston ☐ **Names Project Quilting Bee.** Bi-weekly through May. Arlington St. Church. 6pm. 451-9003.

Northampton ☐ **Valley Gay Alliance** meets 1st, 3rd Th. every month, basement of the Unitarian Church, 22 Main St. 7:30pm. 413/527-5310.

Boston ☐ **Boston Area Rape Crisis Center** drop-in group for women who have been raped. 492-RAPE.

Cambridge ☐ **Incest Survivors Group** Women's Center (see above). 7:30-9:30pm.

Cambridge ☐ **Non-offending male sexual abuse survivors** group meets first Thursday of every month. Cambridge Ctr. of Commerce conference room, 859 Mass. Ave. 8:30-10pm. \$5 donation. 498-9881.

Friday

Worcester ☐ **AIDS Project-Worcester support group** for HIV positive, PWAs, PWARCs, supporters. Open to all lesbians, gay men. 51 Jackson St. 7-9pm. Dana 508/755-3773.

Cambridge ☐ **Incest survivors group on death and grief.** Short-term. Women's center (see above). 7pm.

Cambridge ☐ **Women's Coffeehouse.** Women's Center, 46 Pleasant St. 8-midnight. 354-8807.

By Naomi Stein

The weather was so damn hot that for days I was never really dry. I'd take a shower, towel off and start to sweat again. The cats, despite their utter terror of water, had taken up residence in the bathtub seeking out the coolness of the porcelain. Between the heat and my roommate moaning "It's so hot" 99 times a day, I thought I was going to lose my mind. Lacking money for both an air-conditioner and the bills that would follow its use, I resorted to poor people's methods of escaping the heat: I went for long walks through the refrigerator section of the supermarket and pretended to look at ice cream labels. And I went to see movies.

My favorite movie theater was in the Copley Place Mall, a chic-chic yuppie place that I once held in disdain. This summer I was in love with it because it had air-conditioning. I also liked the movie theater there because the seats were large enough to fit my large ass and hips without scraping off a layer of my skin and ripping my pants.

On this particular August afternoon I set out on the #39 bus to see yet another mindless comedy. I never go to see anything depressing because real life is depressing enough, and besides, I always need a laugh. Arriving with a half hour to kill before the matinee, I went looking in the stores. Usually I stick to Brookstone Hardware and Lane Bryants. There weren't many stores besides Lane Bryants where I could get pants that fit my large hips, a limitation that had its ups and downs. The up side was that I had a small selection from which to choose, a blessing for someone who stands in front of the shampoo section in drug stores for an hour trying to decide among the hundred brands. The down side was that all my pants cost about 30 dollars. It costs money to be fat, let me tell you.

Until recently, there weren't any cotton clothes in Lane Bryants and stores like it either. But not too long ago, a designer figured out that fat womyn like cotton, too, and began to design for us. At the same time, this designer started making clothes that didn't make me and other fat womyn look like jerks. Soon other designers caught on to the trend.

Anyway, I was looking through the stacks



Fred Gorman

The adventures of a fat dyke in red

of dress-for-success business clothes and ugly polyester, hoping to find one of the new cotton items. And then I saw them — a neat pair of red pants. They were very light weight cotton with double-sewn seams. They had great pockets on the sides that were deep and wide enough to hold a book. On top of all this, they were on sale. I decided to buy them. With just a few minutes 'til movie time, I stopped by the mall's bathroom to put them on, replacing the sweat-soaked pair I wore. The red pants were comfortable, baggy in the seat and expansive in the stomach. (I gave up on clothes that constrict me long ago.) Damn if I didn't

feel great — crisp, clean, butch, dapper.

At last I headed off for the movie. It was inane, but I was cool at least and the two hours were passed in comfort. Around 5 p.m., I left the mall and immediately withered. It was still hot as hell. Luckily, though, the #39 was just rolling up. I got on the bus and started down the aisle, looking for a seat near a window since none of the Boston buses have air conditioning. As I passed between the seats, on my way towards the back, I heard a man's voice on the side of me. Loudly, he said to his buddy, "Look at the blimp wearing red."

All the hairs were raised on the back of

my neck as I tried to decide, in a split second, whether to fight, make a snappy comeback, or just walk away. Most of me wanted to fight, but it was too hot and I had been feeling too good. Anyway, I didn't want to hassle with someone whose sole purpose was to make me feel bad.

I continued toward the back of the bus to the only seats that were comfortable to me, feeling both angry and embarrassed. To make matters worse, the razzing had started again and it was getting louder. I was getting stares. I wanted to punch this asshole. And then a voice inside me said, "You deserve this because it's your fault you're sticking out too much. If you wore dark colors, they wouldn't bother you." I recognized that voice, the voice in my head that is more powerful and more dangerous to me than any asshole's could be. "Don't believe it" I said to the voice. "Don't believe the lie that you are less than human because you take up more space than some."

Believing that was true years ago had made me go on diets. I had maintained a 100-pound weight loss for three years by starving my body. I was hungry every day of those three years and I was never thin enough. I thought I was ugly and I thought that I needed to be thin to deserve to live on the planet. Now, here was this jerk, threatened by me because I take up room, because I dare to not fit in, because I brashly wear bright vivid colors. If I believe it — the lie that I'm too big — I go back to the diets and the staring in the mirror never thinking I'm okay.

My stop was coming up and I had to face this guy like it or not. So I took a deep breath and screwed up my courage. I took another deep breath, telling myself that hitting him would feel good but would probably involve a big hassle. Then I gave myself my little "What would Barbara Deming do?" speech, wondering at the same time if Barbara Deming, who was thin, could relate. Finally, just before my stop, I got up and went over to the guy. "You know you're insulting me," I told him. He sat there and looked at me. "Why don't you go on a diet, you fat-assed bitch?" I looked at him dead-straight in the face, "Because I like my fat ass." Moving up to the front

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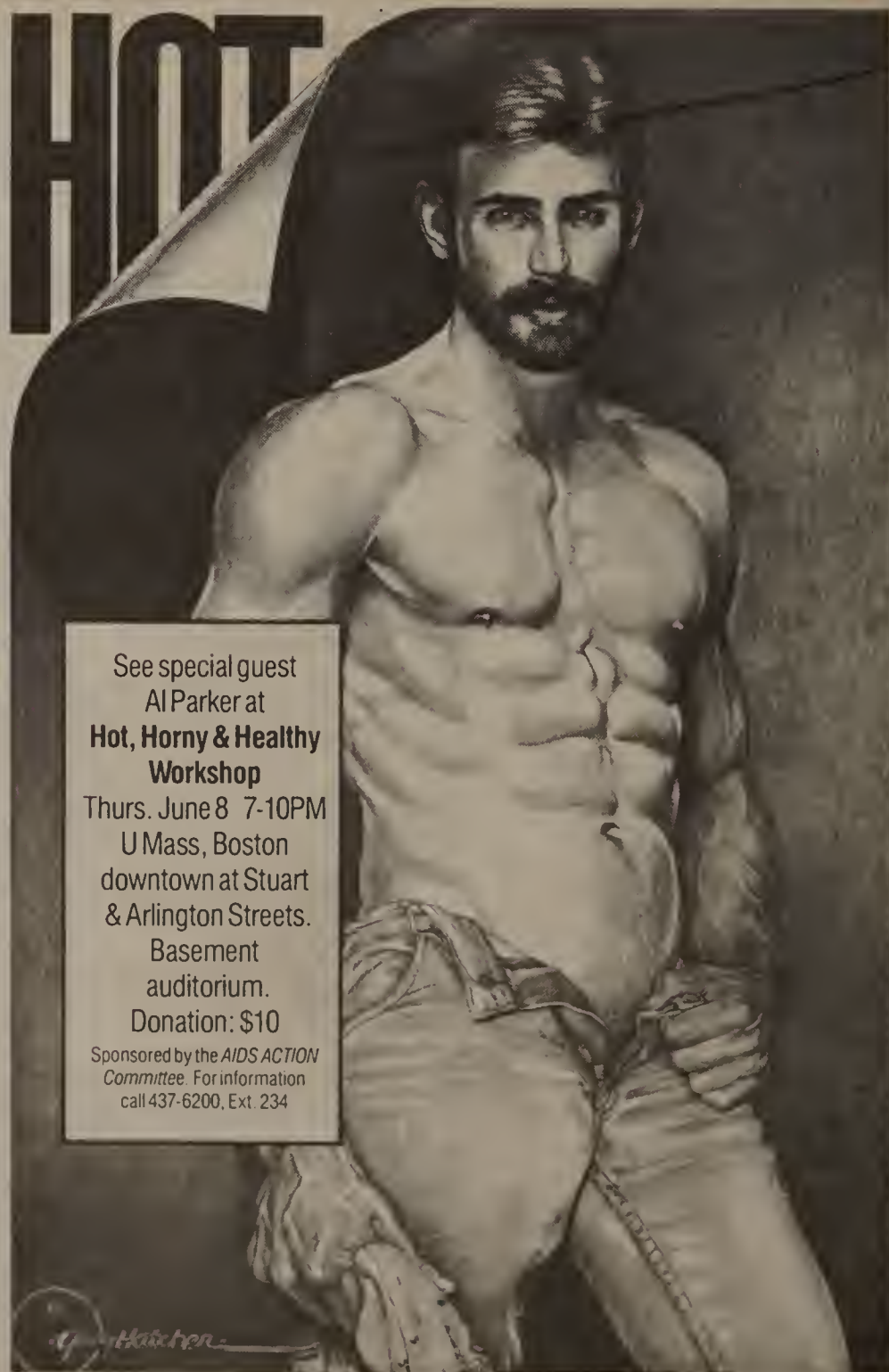


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